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THE

MISSIONARY REVIEW OF THE WORLD.

VOL. XIII. No. 9.—*Old Series*——SEPTEMBER.——VOL. III. No. 9.—*New Series.*

I.—LITERATURE OF MISSIONS.

THE MISSION IN BASUTO LAND.

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The Christian Church owes this singularly interesting mission in South Africa to the Paris Missionary Society, which was founded in 1822 by some of the most prominent men in the French Reformed Church, whose names are yet fragrant in the memory of multitudes in other lands besides their own. Those men of God appear to have inherited much of the holy intrepidity and zeal of their Huguenot ancestors, for, in the midst of conscious weakness, one of their earliest acts after emerging from the fires of persecution and the tempests of revolution, was to unite in forming themselves into a missionary society and to claim an honorable share in that grandest of all enterprises, the bringing about of the conquest of the world for Christ.

Basuto Land is a native territory lying between Cape Colony, the Orange Free State and Natal. The Orange river is the southern boundary, and the less important Caledon flows through its centre. It is a mountain land with deep valleys, many of which are gladdened and fertilized by refreshing streams which shed verdure and floral beauty upon their banks. In later times it has been placed under a British protectorate, which affords greater liberty and safety to the missionary, and gives to those mission churches which owe their birth and maintenance to French Protestants some claim upon British liberality. An earlier mission had already been established in another part of South Africa by the Paris Missionary Society, and had gathered its first fruits in converts and churches; but even this mission to Basuto Land dates back to a period many years before the names of Moffat and Livingstone had become household words in all the languages of Christendom and in all the churches of the saints.

The founder of the Basuto Mission was Eugene Casalis, who had associated with him from the beginning two fellow-workers of congenial spirit and of varied gifts, which greatly increased their usefulness. He who had been the honored founder of the mission has also lived to be its historian in a volume which has recently been translated into the English tongue, and which, in its picturesque descriptions, its narratives of thrilling adventures, and its style sparkling with vivacity, as well as in its more solid qualities of devout thought and burning zeal, and "common sense which is not common," tracing

all the while the growth of one of the most successful Christian missions in modern times, keeps the reader under a pleasing fascination to its close. We intend in this paper to present some notices of his earlier years, prior as well as preparatory to his entering on his consecrated and greatly honored missionary life. Our facts shall, of course, be principally gathered from his own *souvenirs.*

Eugene Casalis was born November 21, 1812, at Orthes, a town in the Department of the Lower Pyrenees, about thirty miles from Bayonne. His parents were pious Protestants, of good social position, who could look back through generations of Huguenot ancestors, some of whom had bravely suffered for the faith. The boy thus received the priceless benefit of a godly upbringing, even those cherished ancestral traditions of faithful suffering for Christ mingling with and favorably influencing his thoughts. We are led to conclude that there was something rather stiffened and stereotyped about the religious life of the worthy parents, and that it was in some measure deficient in warmth and joy. This made the youth welcome with keen relish the hymns of the saintly Cæsar Malan, with their gladsome notes of faith and hope, which had begun to find their way from Geneva to those parts of France in which the faith of the Reformed Church prevailed. This good influence was increased by the appearance in that staid Protestant community of M. Pyt from Bayonne, a pastor and evangelist of much fervor and eloquence, who was received at the first with some suspicion by the sterner natures, but whose warmth and zeal in no long time overcame all opposition, while great numbers were attracted towards him who were passing from youth into early manhood. Eugene was among the first to sit at his feet and drink in his words of holy wisdom. It was natural that such an eager listener should soon attract the notice of the earnest evangelist, who was interested by his promising gifts and apparent buddings of grace, and at length, with the consent of his parents, he returned with the young pastor to Bayonne, where, under his daily supervision, he was to receive a higher education in which the Christian element should be supreme. Gradually, under the evangelist's watchful eye, Eugene's hopeful symptoms ripened into decision; he not only embraced him as a Christian brother, but discovered in his conversation and action qualities and desires which seemed to mark him as a missionary to the heathen. The finger of Providence had begun to point to the far off land.

This led to another important step, in the transference of Eugene to the Mission House of the Paris Missionary Society in Paris, where hopeful young men, while undergoing a period of probation, were meanwhile under systematic training for the work of a missionary to some dark region of heathendom. It was a wise and happy arrangement for youths, in whose hearts the Spirit of God had kindled a holy

enthusiasm for the missionary enterprise, to be placed, for a series of years, under the direction and superintendence of such master spirits as Grandpierre and Audeber and Frederick Monod, of more than one of whom we can write with the recollection of personal friendship, who combined, in a remarkable degree, the gift of eloquence with glowing zeal, geniality of spirit, and practical wisdom. There was labor in the mission house without weariness. Every hour had its prescribed work. Exegetical theology held a large place in the curriculum of study, for men such as Monod had sat at the feet of Robert Haldane at Geneva, and had learned from his instruction and example the divine art of bringing out the mind of God from a passage of scripture, and to regard this as the highest function of a minister of Christ.

The young neophytes were also introduced to some knowledge of those sciences which might be turned to practical account on the mission field. Some of their hours were also spent outside the mission house, in visiting the sick and the poor, in experiments in evangelism—as birds learning the use of their wings—and in acting as hands and helps in the distribution of charity. As months and years rolled on in these congenial services, the thoughts of Eugene Casalis wandered more and more to Africa and its dark millions; he became impatient to go forth and share the toils and conflicts of the mission field. It is possible for the mower to spend too much time in sharpening his scythe. The unanimous voice of the directorate in the mission house at length said to him, "Go." It was a welcome sound, as that of the trumpet to the war horse. On October 18, 1832, he was solemnly ordained by assembled presbyters to the office of a minister and missionary of Jesus Christ, his friend and pastor, M. Pyt, who had foreseen and foretold his destiny, and left on him the deep impress of his own noble character, fitly presiding at the laying on of hands.

A few weeks were spent by him in a visit to his parents in the old home at Orthes, there being a wise arrangement, however, that their intercourse should not be darkened by allusions to his departure till the hour for farewell was near at hand, for so strong was the impression in those earlier days that the separation would be for life, that the "*Au revoir*" was usually pronounced with the finger pointed to heaven, as if *there* must be the next place of meeting. We give a few sentences of the young missionary's own account of his parting, in which the self-denial and bravery of his venerable mother shines nobly out: "The horses were brought before the door of our house at four o'clock in the morning. After a prayer, mingled with sobs, there began a scene which I can only compare to that of the supreme separation at the moment of death. My father, my brother, my sisters were overwhelmed. My mother alone had power to speak.

Seeing I was overcome, she cried, 'Courage, my son, it is for your God. Go without regret; commit yourself to Him. I know that He will take care of you.' "

On November 11, 1832, Eugene Casalis sailed from London for South Africa, the appointed scene of his mission, having associated with him M. Arbousset, a young minister like-minded with himself in his French vivacity and spirit of persevering endurance, and Gosselin, a Christian artizan without culture, but to whom educated men delighted to listen because of his practical sagacity and open-hearted piety, and who was to prove himself a priceless acquisition. After a few days of sickness, these young heralds sought to increase their equipment for their sacred work by reading and study, mingled with much prayer and with hymn-singing, in which they remembered the example of Christian David and his two Moravian brethren, a century before, sailing to Greenland and standing at nightfall on the stern of the vessel and singing those hymns which once had echoed on Moravian hills. But these congenial exercises were disturbed by more than rude adventure—a great deal more pleasant in the retrospect than in the experience. For several days their too small and overladen schooner was visited by a tremendous storm, which swept the deck of its hencoops and bulwarks and every other movable thing, and drove the vessel far out of its course. At a later period in their voyage, when they were away out of the usual sea-path and in unknown waters, a pirate ship hovered near them and its ruffian crew were only at length scared away by the bustle of preparation and the signs of defiance which they saw in their coveted prize. And even when they were within sight of the harbor of Cape Town, and could hear the sound of the lowing of oxen and the crowing of cocks, and the vessel had begun to graze on some sunken rocks, it was only as if by a hair's-breadth they escaped shipwreck. It was with hearts overflowing with thankfulness that they trod at length on the soil of Africa, and saw the noble form and heard the cheering welcome of Dr. Philip, the superintendent of the missions of the London Missionary Society in the Cape Colony, whose heart and home were open to missionaries of every name and from every land, whether going forth to work or returning after years of earnest toil to a season of well-merited and needed rest.

But what was the astonishment of Casalis and his associates to be told, when the unwelcome news could no longer be withheld from them, that the mission which they had come to reinforce and enlarge had, during the very time when they were at sea, been broken up and ruined! A period of despondency followed, in which everything seemed to be covered with mystery and gloom. Table Mountain, with its dark summit rising before them 5,000 feet high, appeared to represent the impassable barrier which rose between them and the

enterprise about which they had been dreaming such fond dreams. They did not all at once see that God had another plan for them which was better than theirs, and that, instead of building on another man's foundation, they were destined to found a new mission in a region whose very name was yet unknown to them—where the foot of European had never trodden; and that within little more than one generation hundreds of thousands would be gathered by them and their fellow-workers into the fold of Christ. But their depression of spirit was temporary. Even their youth and sanguine temperament, with the counsel and good cheer of the Christian circle which surrounded them, did much to lighten their burden, while believing prayer was the most powerful factor of all, and in no very long time they were able to say, "Who art thou, O great mountain? Before our Zerubbabel—a plain." Short visits to some of the mission stations which were within convenient reach of Cape Town strengthened their missionary impulses, and within a few weeks they were busy with preparations for a long journey into the interior, not doubting that an unseen heavenly guide would make their way plain before them, and in due time point out to them the chosen sphere of their life work. Large wagons were provided, especially one which for weeks to come was to be the habitation and conveyance of the missionaries. There were many teams of oxen which were to draw the lumbering vehicles along the desert path, with skilled teamsters and a band of Christian Hottentots for servants, and every necessary thing in the form of food and clothing, and guns and powder, and corn and flower seeds, and medicine and books, was stored in the wagons' capacious folds. We imagine them ploughing their way, sometimes through loose sand, and at other times over solid ground carpeted by the beautiful mimosa flower and heaths. The farmsteads of colonists, widely separated from each other, were at rare intervals seen in the distance; and startled flocks of antelopes and ostriches fled at their approach. There was a strong Christian element in this mingled company, so that the teamsters and Hottentot servants most willingly joined in the never-failing evening worship. M. Casalis mentions again and again the remarkable gift of singing possessed by the Hottentots: "The women have voices of an incomparable range of flexibility, and in the tenor or bass, which the men render in perfect harmony, there is an element of veiled emotion which profoundly moves the heart." This, no doubt, added to the attraction of the family worship in the desert with which the evenings were closed. Another custom of those dark-hued attendants greatly interested the good missionaries: two hours before daybreak it was their uniform practice to rise and each one for himself to pray, and then to return to rest—all this for the purpose of securing themselves against hurry or disturbance in their simple devotions. Within twelve days they

reached the Orange river, which at the place of crossing was a thousand feet broad and at least five feet deep. It was with almost incredible difficulty, and only after doubling the number of their teams of oxen, that they succeeded in crossing the great river. Here was another landmark which they had reached, for they were now outside the boundaries of civilized government, and had entered upon the region of heathenism, whose thick darkness was scarcely mitigated by one ray of Christian light.

A few hours' travel from the river's brink brought the missionaries and their company to Philippolis, a little embryo town which was to be prominent in their recollection ever afterwards, because it was the place where Providence would begin to unveil to them their future, and, as it were, lead them visibly by the hand to the scene of their life-ministry which he had chosen for them. The sealed letters were now to be opened. It happened in this wise. They had not been many hours in Philippolis when they were accosted by a mulatto farmer, Adam Krotz, who eked out his regular income, and at the same time gratified his passion for adventure, by the hunting of antelopes, taking long detours over hundreds of miles. On learning who these strangers were, and what was their errand, his countenance brightened with a new interest. He told them of Basuto Land, of its king, whom he had met with not long before in one of his hunting excursions, who had a strong desire to have missionaries sent into his country, and had even drawn from Krotz a promise that if ever such men came in his way he would use all his influence and persuasion to induce them to choose his country as the scene of their sacred toils. Krotz added that he was truly glad to fulfil his engagement to the great Basuto chief, and promised that, on condition of their accompanying him on the hunting expedition on which he was about to enter, he would both be their guide and protector on the journey, and prepare their way by sending friendly messengers before them. The astonished missionaries distinctly read in all this the finger of God, and were ready to say with Eliezer of Damascus, "I being in the way, the Lord led me," and though the time of their journeyings was likely to be lengthened by such an arrangement, they yielded to this inconvenience for the sake of the greater benefit they would derive from this man's knowledge, friendship and guidance.

Certainly, if the patience of these devoted missionaries was sorely tried before their guide and counseller had secured his complement of meat, dried skins and horns, they had abundant opportunity of improving their knowledge of natural history; for, in addition to the gentle antelope, the whole hunting ground which they were traversing abounded with baboons and panthers and lions and other beasts of prey. At length deliverance came, and at the end of four weeks of waiting they had crossed the boundaries of Basuto Land. The

good men could not help smiling as they remembered how, in the maps which they had bought in Paris, the whole of this region had been marked as sandy and level, for they had not travelled many miles inward when they found themselves standing at the foot of a mountain several thousand feet in height. As they journeyed onward, a local chief having been apprised of their approach sent them down from his mountain fastness a present of milk and boiled maize, which they hailed as a token for good. Meanwhile, messengers were sent forward by the indefatigable Krotz, to inform the king of their movements and to bespeak his royal welcome. As they proceeded on their journey, they were struck with the unmistakable signs of recent battles which appeared in many places—in broken walls, and ruined villages, and desolated gardens, and battle-fields strewn with remnants of the dead. Already we may imagine the prayer to have ascended from their full hearts that their mission might be blessed as the messengers of the Prince of Peace.

On reaching the foot of the mountain on which stood the palace of King Moshesh, they scarcely had time to unyoke their wearied oxen and to pitch their tent, when the king's sons appeared scampering on horses at full speed to convey the salutations of their royal father. Early on the following day the missionaries ascended the mountain by a precipitous and winding path to return the monarch's salutations. They were received in a spacious court, enclosed by lofty palisades, into which Moshesh descended from his palace accompanied by his queen and their one little boy, whom they both fondly caressed. We give M. Casali's first impressions of the Basuto king in his own words: "The chief bent upon me a look at once majestic and benevolent. His profile, much more aquiline than that of the generality of his subjects, his well-developed forehead, the fulness and regularity of his features, his eyes a little weary, as it seemed, but full of intelligence and softness, made a deep impression on me. I felt at once that I had to do with a superior man, trained to think, to command others, and, above all, to command himself. After we had looked an instant at each other in silence, he rose and said, '*Lumela, likhoa*' (Welcome, white man), and I replied by holding out my hand to him, which he took without hesitation." The king's looks expressed even more kindness than his words.

On the next day the king, attended by some of his chiefs, came down from his mountain to dine with the strangers. It must be acknowledged that the contents of their larder did not supply "a dainty dish to set before a king." But the time was urgent, and nothing could be done or even attempted until they knew more of the ruler's mind. With Krotz as his interpreter, the missionary explained to the king the end of their mission, in promoting the religious as well as the material good of his people, and asked for his protection and help in

their enterprise of love. The answer was, in some respects, wonderful, as coming from a heathen king who knew nothing of Christianity except what he had vaguely heard of its beneficent effects, and would have graced the lips even of a Christian monarch:

"My heart is white with joy," replied the chief. "Your words are great and good. It is enough for me to see your clothing, your arms, and the rolling houses in which you travel, to understand how much intelligence and strength you have. You see our desolation. The country was full of inhabitants. Wars have devastated it. Multitudes have perished; others are refugees in foreign lands. I remain almost alone on this rock. I have been told that you can help us. You promise to do it. That is enough. It is all I want to know. Remain with us. You will instruct us. We will do all you wish. The country is at your disposal. We can go through it together and you shall choose the place which will best suit you."

Here was the charter of their liberty and privilege given without parchment, or signature, or seal, but never violated in one iota by the king's acts. A great and effectual door was opened before those men of God, and they were not slow to enter in. But we must reserve for another paper some notices of the first years of these devoted laborers, of their principles and methods of actions, and of the glorious and ever-increasing fruits which crowned their ministries of faith and love and patience during the next fifty years.

WOMAN'S WORK FOR WOMAN.

BY F. F. ELLINWOOD, D.D., NEW YORK.

The New Testament sounded the key-note of woman's emancipation from the tyranny of old customs, and welcomed her to a share in the active service of redemption. The old dispensation had given a promise which cheered every Hebrew mother's heart with hope, and here and there, as in the stories of Hannah and Ruth and Esther, appeared beautiful illustrations of what woman's influence might accomplish in the world. But outside of the Jewish Church, the worst element in the darkness of heathenism was the oppression of the female sex.

The very fact that woman was specially honored in the advent of the Messiah seemed to presage a new and more ample sphere for her influence. The two sisters at Bethany, instead of being hidden away like the inmates of a Moslem harem and forbidden to share the blessings of the Saviour's visits, seem to have had the same intimate acquaintance and friendship with their brother's guest that would be accorded to the wives or sisters of a modern Christian home. Dorcas was as free and as efficient in her Christian activities as any modern president of an orphan asylum or a woman's home. Priscilla taught theology when crude and uninstructed young mis-

sionaries needed further training; and of all the men and women in the church in Cenchrea, Phœbe alone was immortalized by her Christian service.

It must have been a matter of disappointment to Paul, when he crossed the Hellespont and entered Philippi, that he did not receive a welcome from that "man of Macedonia" whom he had seen in his vision. But the only welcome he found was in a woman's prayer-meeting by the river side, and Lydia, a woman of affairs and of aggressive Christian influence, became his hostess and his chief patron.

As for the *men* of Macedonia, his first encounter was with a sordid syndicate who were making merchandise of the wild vagaries of a demented girl. She had been restored and converted and their business was ruined, and in consequence Paul was mobbed. The last chapter of the Epistle to the Romans shows how extensive and how free was woman's work in the church at Rome.

In the days of martyrdom woman bore her part in heroic courage and in suffering unto death. In Carthage and in Rome, in far off France, and wherever the long struggle of Christianity with heathenism was waged, the delicate forms of women and of girls were tortured and mangled for their faith. In hundreds of instances also woman, who in the bloody invasions of savage tribes was spared from carnage only to be borne into slavery, became a herald of the Cross. Even in the courts of savage kings we find her the centre and source of gospel light. The conversion of Vladimir of Russia through his Byzantine wife was a case in point.

In no country has woman's early influence in the propagation of the faith been more remarkable than in France and Britain. Clovis on the eve of battle vowed that if victory should be given him he would thereafter worship the God of his Christian wife, Clotilda. The victory was won and in pursuance of his vow he was baptized with three thousand of his court and his army. It has been truly said that not merely Clovis and his army were baptized, but a great empire and the whole civilization and destiny of Western Europe.

When the rude Saxons of Britain were to be reclaimed, and that Christianity which their savagery had well-nigh trodden out on the shores of Kent was to be restored, the way was opened by a Christian princess of Burgundy, who in her marriage to the King of Kent had stipulated that she should be free to worship the true God and His Christ. Canterbury was really founded by Queen Bertha, who prepared the way for Augustine and his monks.

In the modern movement of Christian benevolence the women of the Roman Catholic Church were earlier in the field than those of the Protestant churches, but they worked under the rules and restrictions of conventual orders. It is quite to the credit of Romanism that its sisterhoods have in modern times been mobilized for active service

at home and abroad. Though the missionary idea in the Roman Catholic Church is that of a celibate priest, yet the Sisters of Charity go in groups to all lands, and their hospitals and orphanages rise up as by magic wherever human suffering is found. Only praise and commendation can be given to the self-denying devotion with which this noble work is done.

But a far better development of woman's work in missions and in all benevolence is that which has been shown in Protestant Christendom within the last quarter of a century—better, first, because it is freeer; second, because it aims at the subsidizing, not of a professional class, but of all Christian womanhood for the work of Christ; and third, because the example and influence of the married and unmarried women of Protestant missions are more positive than that of isolated sisterhoods. They illustrate the home—of which China and India know nothing—instead of the convent, which Buddhism already has; and they give stronger emphasis to the freedom which all women should claim.

It may be said that on the home side the woman's work of Protestantism does not in fact subsidize all the talent and moral power of Christian womanhood in the Church. This is, indeed, too true, but its tendency is in that direction; that is its ideal and its aim, and in no other one enterprise has so large a portion of its membership, male or female, been enlisted as in woman's missionary work. We have observed the growth and operations of women's foreign missionary societies for the last twenty years, and have been more and more impressed by their stability in organization and their advance in efficiency and power.

In all Protestant churches the impulse is one and universal. Suspicions, doubts, and fears which conservative men entertained at the outset have disappeared. No denomination would think of dispensing with this potent auxiliary force. It were difficult to say whether its success abroad, great as it is, or its reflex power at home, has been the greater.

The late Dr. Mullens, of the London Missionary Society, maintained that, as a uniform law, home charities of every kind had grown out of the broader and deeper movements that had been stirred by the spectacle of woman's debasement in heathen lands. He traced nearly all the societies for evangelization in Great Britain to the antecedent impulse which arose about the beginning of the century to give the gospel to distant lands.

Whatever may have been the facts in England, it is certain that the great tide of sympathy which first sprang up in the hearts of American women for their enslaved sisters in the zenanas of India has inured to the good of our own frontier settlements and of the freedmen in the South. The women of the churches never before so

fully realized their power or were so disposed to use it in all earnest service for Christ and humanity.

The movement was timely for more reasons than one. (1.) It arose at a time when the zenana system had begun to be questioned, and teachers were demanded to instruct ignorant and neglected wives. The door opened just as the messengers arose—as in the case of Cornelius and Peter. (2.) The movement was called for at a time when the women of America had just learned something of their united strength in their efforts for the relief of our wounded soldiers. (3.) This work in foreign missions came forward at a time when there were many bereft and bleeding hearts which needed the care, and through care the solace, which the service of the Great Sympathizer so often presents. From its very beginning it has proved a resource to many a widowed soul who in deep sorrow was wondering for what object her life was still prolonged. (4.) The movement came at a time when, in the North at least, American womanhood was beginning to feel the influence of an unexampled reign of wealth and luxury. Steadily for the last twenty-five years money has been growing in social power, and more and more asserting itself as an aim in life. Old standards of estimate—knowledge, culture, character—have lost ground before the influence of the "gold basis," and the temptation to worldliness and display has been greater than in any previous period of our history, or, perhaps, any history. The "social columns" of the secular press have fed the flame of this craze for wealth, and certain classes of magazines have made it a special aim to cater to the unwomanly ambition for money. Some months ago one of our popular monthlies gave the public an article on "The Rich Women of America." Several portraits were given, with the names. Some were marriageable young heiresses! It is vulgar enough for men to parade their money-bags or have others do it for them, but to drag down woman from the purity and dignity of her true character and place her in the arena for such a show, and especially to advertise heiresses, is demoralizing alike to womanhood and to manhood, and seems to point already to social and national decay.

Fortunately the counter-movement in behalf of missions and other forms of Christian benevolence has in many cases interposed a wholesome check to this unhallowed ambition. Side by side with this rush of worldliness and display, and often across its current, there has gone forth an influence that was elevating and ennobling. There are multitudes, even among the wealthy, who have learned that there is something higher than empty display, and who have instilled into the minds of their daughters aspirations for practical sympathy with the wants and woes of the world. In many a family of wealth the counterbalancing influence of the missionary interest has been welcomed as a safeguard. With it has come a wide range of information concern-

ing lands and peoples and institutions which would not otherwise have been gained. If nothing else had resulted from woman's work in missions, its educational influence in families, the better impulses with which it has enriched and ennobled womanhood, the widespread altruistic spirit which now shows itself in Zenana bands, Christian Endeavor Societies, or among the Daughters of the King, would repay a hundred fold all that has been expended.

Nor has its influence been confined to the female sex. The prayers which have been offered for nearly a generation in Christian homes, the increased intelligence, the glow of ennobling enthusiasm, have affected sons as well as daughters. What wonder that there are thousands of young men now rising up and offering themselves for the mission fields! Recently, when the brave and dauntless Mackay fell at his post in the Uganda Mission, and the sudden call came to England for others to take his place, nine volunteers at once presented themselves.

On the foreign field the supplement of this home interest is found in hundreds and even thousands of women, married or unmarried, who in school or zenana work, in the hospital and the dispensary, are exerting a quiet but potent influence which no computation can measure. It comes not "with observation." The change wrought in the surrounding community is one thing accomplished. It gradually refutes and destroys the Oriental theories of woman's sphere. The conscious dignity of woman appearing in utmost freedom in the home, in the school, or worshipping in the mixed assembly, breaks down old prejudice, and rebukes the blind conceit of men who, in enslaving woman, have blighted their own happiness and destroyed the welfare of their families.

But the most important factor in this regeneration is the training of thousands of the young to ideas and usages and degrees of intelligence which are at war with the old customs and superstitions. The simple truth is that in countries like India and Japan the sentiment of the best classes is already revolutionized, the miraculous victory is already won. The only difficulty is that those who are convinced are loth to acknowledge the sources of the new influence. They are jealous of the foreigner and of his foreign creed. They are slow to acknowledge the defeat of their ancient faith and customs. They would like to adopt the new cult, but with their own ancient labels. But intelligence in woman they are beginning to prize.

Two or three years ago, when four Hindu girls graduated with full honors at Calcutta University, they were publicly applauded by high Government officials, and the fact was pointed out that the upper strata of Hindu society were being transformed by the influence of just such events. This is precisely the meaning of the ready and eager patronage which is given by high Brahman families to the school of

Ramabai in Bombay. And the same thing is illustrated in the female seminary with four hundred high caste girls, which is carried on under the patronage of the *Maha Rani* of Mysore. India, in her pride, is not yet ready to acknowledge that the new order of things has sprung from the influence of missionaries and of other Christian women, but God knoweth His own, and the benign influences which have been exerted quietly, as the falling of the raindrop and the snow-flake shall not return unto Him void, but shall accomplish that whereunto He hath sent them.

THE SUPERNATURAL FACTOR IN MISSIONS.

[EDITORIAL.—A. T. P.]

Eliminate God from missions and you have nothing left but a human enterprise; all the grandeur and glory are gone; for the one supreme charm and fascination of this work is that, in idea and plan, in origin and progress, it is divine.

Nothing is more noticeable than the peculiar emphasis laid upon the supernatural factor in world-wide missions throughout the scripture. We say throughout, for, in Old Testament and New Testament alike, the conception of world-wide missions may be found. The idea was not novel, even at the outset of Christian history. In the prophecies and prayers of holy men of old, whether in the *De Profundis* and *Miserere* of pathetic lamentation and warning, or the *In Excelsis* of exultant praise and promise, like the deep undertone of mighty waters, we hear the wondrous intimation of a coming day when the kingdoms of the world shall become the one kingdom of the Messiah. As far back as the opening of Genesis, the first promise, that the seed of the woman should bruise the head of the serpent, is generic. It is a promise for the race of man as such. Satan had bruised the heel of the Adamic race and in the person of the second Adam that race was to bruise the serpent's head. Abraham was the great father of an elect family, yet, as the second great period of Messianic promise opens in his call and separation, we hear again the prophecy of a universal blessing: "*In Thee shall all the families of the earth be blessed.*" Further on, as we pass from one epoch to another, we never fail to find this world-wide blessing emphasized. The Psalmist, breathing a prayer of profounder meaning than he knew, pleads that the *whole earth* may be filled with God's glory, and predicts that *all nations* shall call Him blessed. Prophets take up the strain, and foretell a day when "in every place incense shall be offered unto His name, and a pure offering;" when Messianic blessings shall be as widespread as the wings of the day, which touch, as those of the cherubim touched the walls of the Holy of Holies in the Temple, the remotest east and west, from the rising to the setting of the sun.

In that great Messianic and missionary Psalm (lxxii.), whose full

radiance is only manifest, like a jeweled cavern, when the "Light of the World" is set in it to interpret its hidden beauties, there occurs a most significant doxology:

"Blessed be Jehovah God,
The God of Israel,
WHO ONLY DOETH WONDROUS THINGS!"

The connection associates this doxology, by an obvious link, with the body of the Psalm, as though the inspired singer, who foretells this supernal glory of the Messiah's coming and world-wide reign, foresees that all this can be brought about only by the wonder-working God to whom nothing is impossible. The Holy Ghost, moving in the soul, inspires this outburst of adoring praise as a tribute to the grand truth and fact that no future historic development is to display God's power so unmistakably as the history of Christian missions. And so it is. Looking back now over a century of modern missions, the century of organized effort to spread the good tidings everywhere, we can only exclaim, "What hath GOD wrought!" Even sceptical disciples have been constrained to say, like Pharaoh's magicians, "Truly this is the finger of God!"

It may be profitable to trace this supernaturalism a little in detail. The thirteenth chapter of the Acts opens with a *divine call to the laborers.* As the prophets and teachers in the Antiochan Church were leading the church in holy ministrations and fasting, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." This is the first step in organized foreign missions. Let us remember that the initial foreign mission tour was undertaken at the special command of the Holy Spirit. However the Church may have separated these two original foreign missionaries and sent them forth, they are expressly declared to have been separated and sent forth by the Holy Ghost. Here, then, is the supernatural factor as the basis of mission work. God, by the Holy Ghost, calls, appoints, anoints and thrusts forth into the harvest field His chosen workmen.

Now observe that, when from this tour which begins and ends at Antioch, they returned, they "gathered the church together," and "rehearsed all that GOD had done with them, and how He had opened the door of faith unto the Gentiles" (xiv. 27). Subsequently, Paul and Barnabas go up to Jerusalem to the first Church council. Being brought on their way by the Church, they pass through Phenicia and Samaria, "declaring the conversion of the Gentiles," magnifying the divine power and grace. Then when they are at Jerusalem they declare unto the Church with the apostles and elders "all that *God had done* with them." Peter, in his address, magnifies God. It is He who made choice of Peter as the apostle of the keys to open the doors of the Kingdom to Jew and Gentile. It is He who chose disciples from among the Gentiles, granted them repentance, and put no

difference between them and Jews, purifying their hearts by faith. And when Barnabas and Paul again address the people, a deep hush of silence shuts the multitude in like a canopy, as with awe they give audience, while these missionaries declare "what miracles and wonders God had wrought among the Gentiles by them."

How could there be any more express, explicit, emphatic recognition of the supernatural factor of missions? Here is no parading of church life, of organization, method, human power, gifts, learning, tact, or even devotion and self-sacrifice. God alone is put before us. He fills the whole horizon. If, in the course of this mission tour, any man has been visible or prominent, now that they have "come down from the mountain," they see "no man save Jesus only." The Holy Spirit calls, separates, sends forth the workers; God opens the door of access to the nations, and then opens the door of their hearts to faith. He bears them witness, giving them the Holy Ghost, and purifying their hearts; and, in a word, the whole story of this mission tour is one of miracles and wonders which God has wrought. "They went forth and preached everywhere, the Lord working with them, and confirming the word with signs following."

That short history is the perpetual type and prophecy of world-wide missions. They are to be carried on solely in dependence on God. We are to depend on Him to select and separate unto the work His chosen servants. We are to depend on Him to open the doors of access and approach to the nations. We are to rely on Him to attend the word spoken with the demonstration of the Spirit and of power. We must depend on Him to convert men. We may evangelize, but we cannot by all our efforts secure one convert. From first to last the whole work must be of God, and only as He is in it and through it can it be saved from disastrous failure.

When we open the New Testament, and read the last command of Christ, we find the commision of the Church prefaced and followed by a remarkable and significant declaration and an equally remarkable and significant promise:

> "*All power is given unto Me*
> In Heaven and in earth.
> GO YE THEREFORE AND DISCIPLE ALL NATIONS.
> . . . . . .
> *And lo! I am with you alway,*
> Even unto the end of the world."

Is it any accident that this command is buttressed, front and rear, by such divine encouragements? First our Lord declares His own omnipotence; then His omnipresence; and between these He puts the great commission of the Church. What means this but that His righteousness shall go before us, and His glory shall be our rere-ward when we dare in His name to do our duty to a dying world, and march forth to subdue that world unto Him!

The Acts of the Apostles is the historic illustration of the duty undertaken and of the promise enjoyed. Here the philosophy of missions teaches by examples. From first to last this book is the record of His working who only doeth wondrous things. Here is a period of history covering about thirty or forty years, the average lifetime of a generation, as if to show us what one generation of disciples can do toward a world's evangelization when the all-powerful captain of the Lord's host leads, and His "everywhere" and "alway" presence is their confidence and support.

The book opens with Pentecost—a miraculous outpouring of the Holy Spirit which in a moment removes the impassable barrier of unknown languages and enables each man to hear in his own tongue the wonderful works of God. If Babel's confusion of tongues was a miracle, surely the reversal of Babel—the resolving of that confusion into order—is a counter miracle, and the record of that wonder working of God at the very beginning of that book is highly significant. The book of the Acts stands in the New Testament as the book of Joshua does in the Old. The latter is the account of the wars of Israel against the Canaanites; the former of the wars of the Church against the enemies of God; and in both the introduction is the record of a stupendous miracle. Jericho's walls fall without a blow struck or an engine of war employed; on the day of Pentecost the walls of strange speech instantaneously fall, and make representatives of the farthest cardinal points at once open to the message of the gospel. Can any thoughtful reader overlook the purport and purpose of that miracle? It stands at the very door of the history, like a sentinel at a gate, or a signal flag flying from a turret. It is the interpreter of the whole Book. The Acts of the Apostles are the acts of the Holy Ghost—of Jesus by the Holy Ghost. He is displaying that omnipotence and exhibiting that omnipresence, and the perpetuity of that power and presence is to be the warrant for the perpetuity of Christian missions and the inspiration and encouragement of them.

With profound and solemn conviction we record once more our testimony, after more than a quarter of a century of the study of missionary history and biography, that only from a divine point of view can the mystery of missions be interpreted or the significance of missions be appreciated. Higher up than the level of the most self-denying heroism must we get to command this true horizon; and our constant effort with tongue and pen is to awaken and arouse sluggish believers to behold this march of God and fall into line under His leadership and take up the march with Him.

What He did in the times of the Acts He has been doing in later years. How did modern missions begin as a general movement in the Church? God separated and sent forth such men as Plutschau and John Eliot, Schwartz and Kiernander, Ziegenbalg and Zinzendorf,

William Carey and John Williams. Take William Carey as an example. That man can be accounted for only as a miracle of grace. No figure in missions more prominently stands out as the product of divine power. In the eighteenth century evangelical religion in America and in Europe lay dying, like a famished traveler. In France the Huguenots had been either massacred or driven out; in Germany and Holland the Reformed Church was already deformed by Rationalism; in Britain Ritualism and Moderatism, Arianism and Socinianism, Antinomianism and hyper-Calvinism reduced religious life to a name. In some parts piety was an organized hypocrisy or an empty pretense. Just at this time, 1761, a humble weaver of Paulerspury, who with the loom united the offices of schoolmaster and parish clerk, had a son born to him. His boyhood was without special promise. At fourteen he was apprenticed to a Hackleton shoemaker, and entered upon the career of a simple tradesman. But God had chosen that "cobbler" to be the Paul of the new century of missions. He was converted and joined the Baptists at eighteen, and eight years later was ordained as a minister of the gospel.

There was nothing in the "environment" or "heredity" of that young shoemaker to hint his career as a missionary. That was not a missionary age. He breathed no missionary atmosphere. The Church at that time denied her obligation to the lost race of man as well as neglected her duty. A distinguished clergyman of the Church of England chose the keenest darts in his quiver of sarcasm and wit to shoot at the cobbler who proposed to convert the world. His own brethren treated his project with contemptuous indifference or patronizing pity. And yet from the hour of his conversion there was lit in his soul a strange flame of desire and purpose to preach the gospel in the regions beyond, for which we can account only by a coal from off a celestial altar.

Behold him, poor, obscure, unlearned, pegging away at a boot, while his eyes wander to an open book in which he is reading of far-off peoples, still farther off from God. See him making a rude map of brown paper or sole leather, drawing with cobbler's ink a rough outline of the world and filling it in with such items of information as he can obtain about the populations and religions of the world, and, by shading the various countries, indicating the comparative degradation and destitution of their inhabitants. He was heaping fuel of facts on the flame of his zeal until the fire spread to a conflagration and consumed him as it consumed his Master before him. 1784 comes, and under his leadership the "*monthly concert of prayer* for the world's conversion" begins. Now, for the first time since the days of Pentecost, the Church *organizes prayer* to God for world-wide missions. From the fires kindled in William Carey's soul God lights new flames on church altars until they spread over the whole of evangelical

Christendom, and on the first Monday of the month there is a ring of prayer girdling the globe!

The next great step is the formation of a *missionary society* at Kettering in 1792. That same William Carey is again chosen to lead the way. It is this sanctified shoemaker who teaches a lethargic Church to "attempt great things for God and to expect great things from God." Twelve obscure Baptists withdraw to the parlor of the Wallis house at Kettering on that 2d of October and draw up a compact to organize a society to send the gospel to the heathen. They erect a humble missionary treasury and put in it a trifling sum of thirteen pounds and a half crown sterling; and thus again William Carey is thrust forward by God to lead the Church to *organize missions*. To-day R. M. Cust, Esq., tells us that there are approaching 250 missionary societies, belting the globe, with almost 7,000 missionaries from Europe and America, and nearly five times as many who, from converted heathen, Moslem and pagan disciples, have joined them in the work of proclaiming a gospel of salvation to the lost. To-day the missionary treasuries receive and disburse annually an aggregate sum of over *two hundred thousand times* the amount laid on the altar of missions on that day in 1792, and all this increase within less than a century!

In 1793 William Carey himself goes forth to India, leading now not in prayer and organization only, but in actual missionary activity —in self giving. He becomes England's first foreign missionary. The Lord of the harvest thrusts forth into His harvest the man of Paulerspury whom He has separated unto the work. For a hundred years his example has been the incentive and the inspiration to similar consecration. The aggregate number of foreign missionaries who have since 1792 gone into the field is known only to God. No one man has probably the data from which to give that sublime list of men and women who have fallen asleep, or are still living, and who belong to that sacred host; but we believe if that entire roll of living and of dead could be called it would be found to number not less than 25,000! Can any believer look at this missionary century and doubt that this *whole work* is God's work, who alone doeth wondrous things?

We have no space, here and now, to carry on this presentation of the supernatural factor in missions. But, were there space and time at command, we should pursue the theme with enthusiasm through volumes. For the encouragment of others who may be disposed to follow the subject into its fascinating ramifications it may be well to sketch a few of the directions into which the subject branches out, as we think of the divine presence and power in the missions of the Church.

There are two great branches of the theme. First of all, Christ's personal promise, "Lo, I am with you alway," and secondly, what

He calls the "Promise of the Father," viz.: "Ye shall receive the power of the Holy Ghost coming upon you." Between these we are manifestly to distinguish. His own promise is one of His personal, perpetual presence everywhere—at the head of His missionary host, as the general-in-chief at the head of his columns. The angel of the Lord's presence is again acting as Captain of the Lord's host. Such an omnipresent, omnipotent chief will of course manifest his invisible presence in three ways: *guiding*, *guarding* and *governing*. We are justified in expecting, if the Lord Jesus is at the head of the army of missionaries, that all the movements of the host will be *directed* by divine wisdom. We shall expect to see a divine strategy exhibited in the whole plan of the campaign; to see movements all along the lines—piercing the enemy's centre, turning his staggering wings—now a flank movement; again a surprise in some new quarter; here a fortress taken, and there a rapid advance made into the very heart of his territory. If Christ be at the head of the host we shall not be suprised to see Him exercising His *protecting* power as well as His *directing* wisdom. Especially in the crises of His kingdom He will turn the tide of battle in the very gate. When kings conspire to overthrow His Church and to burst His bands of control asunder; when around His elect band that dare for His sake the fight of the few against the many, the powers of darkness gather, He will interpose to defeat their counsels and bring their devices to naught. Has it been so in the history of missions? Look at the little band who have gone to cannibal islands, into the midst of savages, into the heart of hostile kingdoms surrounded by malignant foes. How wonderfully have they been preserved! Many have fallen because their blood was to be the seed of new churches, and their martyr testimony was needful as a witness for Christ. But who is He that sends forth His great army of locusts, who despatches famine, pestilence, drought to act as His evangelists and prepare the way of the Lord? Who is He that, when Sultan Mahmûd had ordered the expulsion of all missionaries from the Turkish empire in 1839, sent death to cut off the tyrant and annul his decree; and who, when the King of Siam, twelve years later, plotted to dislodge all the missionaries from his kingdom, again sent the angel of His wrath to break the conspiring monarch as with a rod of iron and dash him in pieces like a potter's vessel!

Has the Captain of the Lord's host manifested Himself as the *governing*, *controlling* power behind missions? To answer this question we must command a wide prospect. The whole century has been full of new developments, which have been so much beyond all human devising as to present a series of *surprises* to the Church herself. God saw that, in order to the success of missions, there must be an awakened Church, an organized plan, a consecrated band, systematic giving, women associated, children devoted, new enterprise.

a return to apostolic faith, covenant prayer and world-wide effort. And right along these lines has the Captain of the Lord's host been exercising His providential oversight. As a new emergency has arisen a new interposition has been evident. The Church has found in every crisis a higher hand controlling. From every period of despondency or discouragement the faithful few who enter into the secret place have risen to new endeavor and inspiration by "beholding the works of the Lord."

But what shall we say of the *Promise of the Father?* That again manifestly involves three things, for the work of the Holy Ghost is seen in *salvation, sanctification* and *service.* If the promise of the Father has been fulfilled we shall find throughout the history of missions that God has been exhibiting His *grace* as He has also His *providence.* He has separated and sent forth servants, then He has accompanied their work with saving power, and, from the converts gathered, again sanctified and separated new workmen for His kingdom.

How has it been? Marvellous as have been the interpositions of Providence, the signs of the Captain of the Lord's host, guarding, guiding, governing—still more wonderful have been the interpositions of grace—appointing and anointing workmen, subduing and saving souls, and reforming and transforming entire communities. Here our pen halts—in the very perplexity of the exuberant abundance of matter that claims at least a passing reference. Again we say, the whole story of modern missions is a new book of the Acts of the Apostles; and there was not a sign, wonder, miracle of grace in the apostolic age of missions which in its measure *is not characteristic of the modern missionary age!* From the time that William Carey went to India, Adoniram Judson to Burmah, Robert Morrison to China, Justin Perkins to Persia, Robert Moffatt to Africa, Nott to Tahiti, Dober to the West Indies, Eliot to the North American Indians, there have been, in one grand series, miracles of grace among the highest and the lowest alike. Sometimes a thousand have been born in a day; sometimes whole communities and even nations transformed; sometimes Christianity has become the law of the land, and idols, once in every house, have not been found even as curios and relics! The adamant wall of caste, the iron wheel of transmigration, the brazen fetters of Moslem bigotry, the hopeless thraldom of Fetichism, have alike proved powerless to oppose the simple gospel of Christ. The investigator may follow any devoted missionary of the century into any field of labor, however unpromising, and he will find that instead of the thorn has come up the fir tree; and instead of the brier has come up the myrtle-tree; and this displacement of noxious and vicious growths in the soil of society by beautiful and fragrant trees and plants which show the "planting of the Lord" becomes, when

other signs fail that had a temporary purpose, "GOD'S EVERLASTING SIGN THAT SHALL NOT BE CUT OFF."

That sign has been found and will be found wherever the gospel is faithfully proclaimed to the lost. And in this day the wilderness and solitary place are to be made glad and blossom as the rose. The field is the world—the seed is the Word of God; the seed is also the children of the kingdom. The Church has only to go throughout the field and sow both the seed of the Word and the seed of holy lives, and we may calmly and confidently leave the result with Him, who, whatever agencies He may employ, is, after all, the Husbandman, and the harvest will never fail. Even the apparent scarcity of the seed and the vastness of the field need not discourage us. He knows how to make the seed bring forth thirty, sixty and even a hundred fold. Missionary history both demonstrates and illustrates how the most desperately hopeless fields, with the most inadequate force of workmen and supply of material, have yielded the most amazing harvest and often with such rapidity that the plowman is overtaken by the reaper. Are we yearning for new signs of God's presence and power in human affairs? Here is the grand sphere for such manifestations. He is ready, willing, rich in grace. All we have to do is to go everywhere—break up the fallow ground, scatter the seed of the Kingdom, in faith, in prayer, in tears, in hope; and heavenly dews and showers, with the beams of the Sun of Righteousness, will make sure the fruits of a divine husbandry!

MORMON PROSELYTISM.

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To some it may seem an unwarrantable proceeding, an act bordering upon the profane, to use the pages of THE MISSIONARY REVIEW to set forth the methods and the achievements of the Mormon propaganda. And, indeed, it is setting such matters in far better company than they deserve. But facts are stubborn things, and certain facts, though unpalatable, we are in duty bound to consider. *Fas est ob hoste doceri.* Then no feature of Mormonism is more characteristic. Not to understand its aims and modes of working in this particular is to omit from the great tragedy the part of Hamlet. Besides, taking note of the aggressive campaigns of the elders—so many, so difficult, so full of hardship and peril, we shall be persuaded that they are not wholly false-hearted and deceivers, but possessed of large measures of sincerity and zeal, and we can also more readily understand how this sect, so mongrel and outlandish, so fraught with folly, and so stained with serious offences against the moral law, has so marvellously spread and endured.

But more than this, we are to consider one of the most startling and most forbidding religious phenomena in the civilized world in

the current century. Beyond question the Latter-day Church has sent out more missionaries and made more converts in proportion to the number of its adherents than any other, in this respect far surpassing even the Moravian Church, whose name is a synonym for evangelizing zeal. Nothing less than world-wide dominion was in the eye of Joseph Smith from the start.

The church was organized in April of 1830, and in October four of the neophytes were commissioned to carry the infant gospel from New York to the Indians upon the extreme Western frontier, while in June following thirty took their journey towards the same remote region. In 1831 about as many more were named "by revelation" to make a preaching tour from Ohio to the Eastern, Southern and Western "countries" in part, while the rest were to "ask the Comforter" whither they should bend their steps.

In 1837 in all 139 took the field, of whom 109 starting together were divided into eight companies, and were ordered to travel towards as many principal points of the compass. In 1844 every Congressional district in the Union was visited and canvassed by its share of a troop numbering in all 334. In 1852 Salt Lake witnessed the departure at one time of 109 missionaries destined to seventeen countries, and most of them in the Old World. In 1857 no less than 350 left the Great Basin, while for two decades about 200 was the annual average. For years together upwards of 400 were kept constantly abroad, and in all from the beginning not far from 5,000 American elders have been chosen and sent forth, with enough of native auxiliaries to raise the average to 100 a year.

As to results, within a few weeks of the organization of the church in Seneca County, N. Y., a branch was formed in Broome County, 100 miles away, and before the end of the year another in Ohio, and by midsummer of the year after scores of saints are found in Western Missouri, while at the end of the year converts were abundant in several counties of the Western Reserve, and Cincinnati was blessed with a flourishing branch. Within three years Canada had heard the message, and every State from Maine to Mississippi.

In 1837 emissaries of Smith crossed the Atlantic and opened a door great and effectual in England, and a little later they pushed on to Wales, Scotland, Ireland, to the East Indies, to Australia. In 1840 two doughty crusaders set their faces towards Palestine; while in 1844 the Society Islands, lying in the Central Pacific, were invaded. The year before his death the "prophet" declared, "I go in for preparing for a mission through the United States, and from Maine to England and to all the countries we wish. If I live I'll take the elders through and make just as big a wake as God Almighty will let me. We must send kings and governors to Nauvoo, and we will do it !"

In 1848 the tide of conquest reached France; Sweden, Denmark,

Italy, Switzerland and the Sandwich Islands in 1850; Germany, Norway, Iceland and Chili in 1851; the Crimea, Burmah and the Cape of Good Hope in 1853; the West Indies, Ceylon and China in 1853; and Turkey and Siam in 1854, etc. Aggressive faith and zeal had now reached their climax, but all this had come to pass within twenty-five years from the first baptism.

At the close of the first twelvemonth the membership had risen from six to 1,000, eight years later 25,000 saints could be counted, and six years later still, Joseph claimed 150,000 adherents. In Britain for a season baptisms were by the wholesale—entire churches surrendered, preachers and all, and during a period of nearly ten years the annual average of conversions there was upwards of 7,000. After a large emigration to Utah the British church numbered 33,000 in 1852, and the sum of those led captive from first to last can hardly be placed at less than 150,000. In Scandinavian countries the baptisms rose at one time to 2,000 a year, and reach in all about 50,000. An enthusiastic Mormon historian makes the preposterous claim of a round million brought by the elders into the citizenship of Joseph's kingdom! But if his estimate is too large by one half, the results of their labor are sufficiently astounding.

And all the more when we remember that it is their business not only to capture but to deliver the prey at the church headquarters. The undertaking was a bold one when the transfer was but from the Atlantic seaboard to Ohio, Missouri, Illinois. It became tenfold greater when an ocean and a continent must needs be crossed, including the Great Plains and the Rocky Mountains. Thousands reached Zion *via* New Orleans and the Mississippi and the Missouri to Council Bluffs, and from thence 1,000 miles by wagon or on foot. But such was the grip of religious fear and hope (coupled with the promise of land without cost, and other material benefits) that at least 90,000 have made the long journey from Europe. The high-water mark of emigration was reached in 1856, when 5,000 or more in a single season ascended the Platte and found their way through South Pass into the valley.

A variety of other features characterizing Mormon missions may be summed up in the statement that from the beginning these hierarchs have affected to follow to the very letter all manner of New Testament precept and precedent, and in particular such as are found in our Lord's instructions to the Twelve and the Seventy. It is in this spiritual obedience that the church has always maintained a "quorum" of the twelve apostles, and also an ever-increasing number of seventies, constituting an order in the priesthood, and from which missionaries are commonly selected. The idea was reached at an early day that no saint lived for himself, that "the kingdom" had the first and supreme claim, that salvation was largely for the sake of

service, and that all personal or family considerations must be kept in strict subordination. Every adherent is to hold himself subject to call from the church authorities, and must go wherever sent. To refuse is to lose caste and to make one's self an object of suspicion. And thousands have held themselves as passive in the hands of their leaders as ever did any member of the Society of Jesus. The first fashion was to call for volunteers, but little by little a system of drafting was substituted. The number desired is apportioned out among the several communities, the selection is made by the local authorities, and the names are sent on to the chiefs. If satisfactory these are read off at general conference, and "sustained" by popular vote.

"Without purse or scrip" has ever been the great commandment. Each one goes at his own charges, and no matter how great the damage to business may be. To pay salaries would be to wickedly imitate the ways of the false churches with their "hireling clergy." Let the elder get to his field as best he can. The first seven that crossed the ocean landed at Liverpool without a farthing. Of course they depended wholly for food and shelter upon the people among whom they labored, and in early times great hardships were often endured. Then, seldom does a saint take a mission alone, but at least two travel and toil together. Still further as of necessity, in strict duty bound, the sick are healed with prayer and oil, and the devils are cast out as an every-day performance, and occasionally the dead are raised. "These signs shall follow them that believe," is a prophecy whose fulfilment no good Mormon will suffer to fail. Marvels in every way to match the best of monkish legends are on record, such as healing 406 Zunis sick with small-pox by the laying on of hands, and the casting out of 319 devils in Wales, all in one day and by one elder, and in lots of from three to thirty-seven at a time! Also, if their message was not received, woe was duly pronounced. As far back as 1833, one Whitney hurled maledictions against guilty Albany, Boston and New York, which latter city was well-nigh destroyed by fire only two years after. Shaking off the dust from the feet as a testimony was for a time in vogue, or sometimes it was washing the feet, but soon it was found wise to do this in secret places lest wrath be stirred up.

Mindful of the same injunction not to rest with being merely "harmless as doves," the elders have never knowingly cast pearls before swine, or offered the strong meat of the gospel to toothless babes. On the contrary, they have always and most carefully suppressed unpalatable, though fundamental, matters of faith and practice.

Thus was it with polygamy for more than ten years after hundreds had accepted, in very deed. On one occasion the prophet sent out 380 elders to testify far and wide that such a thing had never been heard of in the church. No Jesuit in his best estate was ever ready to lie more shamelessly and without limit for the advantage of his order.

As an alleged further following of the New Testament, learning has never been held in high esteem as a needed part of preparation for heraiding the Mormon gospel. The great business was to "give testimony" to the truth. This in the form of bold, positive assertions was all-sufficient, though proof texts are handled in a fashion fearful and wonderful. The elders are not chosen because of any intellectual gifts. Most are unlettered, and many are also youthful. But let it not therefore be imagined that they are suffered to depart unprovided with weapons, both defensive and offensive, or untrained in their use. Every boy is a potential missionary, and is regarded as such in the Sunday-school and in the various quorums of the priesthood through which he passes. Presently he has by heart the tenets of the church, the choice texts and arguments for and against, and he is called to use them frequently in public in the presence of his friends. His piece is not lengthy, he learns it perfectly and can produce it with vigor on short notice.

Strangest feature of all, and certainly a wide departure from even the letter of the gospel, piety is not deemed essential, the moral character of the messenger is not much taken into account. So there is no sort of scruple about appointing those whose graces are far below the average. They are called and sent to give them a chance to see the world and to test their courage and skill facing the foe, to deliver them from evil associations and habits, and even to punish them for transgression against church rule. One saint, a saloon keeper, was "sustained" to go forth and tell of Joseph and the Book, but before the police were advised of the fact he had been arrested for selling liquor on Sunday.

It was a favorite practice with Brigham Young to take revenge upon any who were proud or stubborn, or in any way troublesome, to break their fortunes and place them where they could do no harm, by sending them to distant and desolate regions. That is, to remain until penitent, at least until called home; for the traveling elders never go forth for life, but only for a single campaign of a few months or years. At first, when the distance to be gone over was not great, there was a continual going and coming. Next the fashion was to make a summer campaign and spend the winter months studying in the Kirtland "School of the Prophets." Later still, when Salt Lake had become Zion's seat, and a broad stretch of mountain and desert must be crossed, and foreign lands were to be possessed, the rule was fixed of choosing at the great April Conference, and for a period varying according to circumstances from one to three years.

And it is worth noting that if this system of limited terms of service, coupled with constant change of men, results in defective work, through the crudeness and inexperience of the toilers, the great advantage ensues as an offset that the tug of spreading the kingdom is

distributed to a much larger number, who receive the benefit of exercise and experience, and are commonly bound closer to their faith, while deep interest in missions is easily maintained at home. Every community contains several who have been abroad; one or more have recently taken their departure and presently will return to tell the thrilling story of their adventures.

We have seen that the Mormon elder is expected not only to baptize, but also to bring home his trophies. And a few words concerning the gathering should be added. It was found soon after the Great Basin was reached that Europe was so remote and the difficulties so appalling of a journey from thence, that something potent in the way of impulse must be supplied or else the "valleys of the mountains" would never become the abode of the saints. And so the Perpetual Emigration Fund Society was contrived, which ever since 1849 has loaned or given pecuniary assistance to tens of thousands of the indigent. Companies of emigrants have been organized and led through all the long and perilous journey by those who had influence and knew the way. Vessels were chartered, and in later years emigrant trains upon the railroads, and so the cheapest possible rates were secured. Fifty dollars would pay the passage from Liverpool to Council Bluffs. And then both the spiritual and the carnal were appealed to stimulate the faithful to transfer themselves to Utah. They were to press on at once, not only for heaven, but also for Salt Lake as a very important station on the road. And success for a season was well-nigh overwhelming. So many would flock to Zion that the utmost of available ways and means proved insufficient. And then it was that Brigham in the plentitude of his wisdom hit upon his famous "hand-cart scheme," and announced it as of origin celestial. The saints were to dispense with wagons and almost all worldly goods, and to trudge the entire 1,000 miles from the Missouri, male and female, old and young, and, moreover, each one push before him a cart loaded down with about eighty pounds of baggage, food, etc. The storms should not harm them, their garments should not wax old, the feeblest should renew his strength, etc. But, alas, the outcome was different. Mishap followed blunder in long succession. Frost and hunger together beset the poor wretches in the mountains, and scores perished and their bodies became food for wolves.

Even the failures met with by Mormon missionaries, the limitations which beset the progress of that church, barriers to its spread found to be impassable, are full of instruction to the student of missions. As the first suggestive fact of this kind, in every case the elders have made their achievements by working up a "boom." Or, the uniform course of things was as follows: Under their preaching a tide of interest would set in, would rise presently to a flood, and then was certain to subside never to lift its front again. Examples are

abundant. In Ohio the craze lasted about eight years, reaching a culmination in 1836. Throughout New England and the Middle States conversions were multitudinous from 1830 to 1844, but then by the scandal concerning polygamy ceased at once and forever. In Britain 1840–55 was the period of growth, for the "sealing" practice was long successfully concealed from the saints over the sea, but from the day when, in Brigham's happy phrase, "the cat was let out of the bag," baptisms began steadily to diminish. Scandinavian countries were the fruitful field from 1850 to 1870, but since have fallen off at least three-fourths. During the entire period of the operation of the Edmunds law fewer converts have found their way to Salt Lake than formerly crossed the plains in a single year. Only a few hard-earned gleanings are now gathered in Europe, the Maories of New Zealand have not yet made discovery of the imposture, nor the illiterate mountain whites of the Southern States.

Originally it was understood that the Indians (Lamanites) were to be gathered in by the wholesale. These were the degenerate descendants of certain ancient saints who apostatised, and as a punishment their skins were changed from white to copper color, but brought back to the faith by Joseph's elders, they were again to become "a fair and delightsome people." But, alas, only an inconsiderable number have become the "battle-axes of the Lord." The conversion of the Jews was also to be a leading specialty. The Book of Mormon told of two old-time migrations from Palestine to America. It was learned by revelation that the ten tribes were not lost, but only hidden behind huge ice barriers at the North and busy amassing riches. In due season, said barriers melting, they were to migrate to the Missouri Zion and share their wealth with their brethren. For also it had been ascertained that in the veins of wellnigh every elder of note flowed the pure blood of Judah, Benjamin, Ephraim, or other of the sons of Jacob, while every bishop was "a literal descendant of Aaron!" Therefore several expectant delegations were sent to the Holy Land to reconsecrate it and to make ready for the return. Proclamations were sent out to the Hebrews that the set time had come, but for some reason, to this day and to a man, they have remained unbelieving, stiff-necked and uncircumcised in heart and ears.

The assault upon the ramparts of heathendom was withheld to a date unaccountably and culpably late. Not much was attempted until the fifties were well advanced. But then, as if expecting that polygamy would supply an excellent *point d'appui*, and to make up for lost time, a cloud of elders went abroad and great things were planned. It was expected that the gift of tongues would give immediate command of every language, and by the ten thousand pagans would bow the knee to Brigham. But not so; the French authorities

soon drove his recruiting officers from the Society Islands. In China the Tai-Ping rebellion engrossed the entire attention of the Celestials. From Hindostan went home most lamentable accounts of the measureless and unutterable stupidity and depravity of the natives. No "honest in heart" could be found. Even the Turks could not be woed and won by the principle of "celestial marriage." And so it was everywhere. As for the 200,000,000 of Africa, and the representatives of the same race in the United States, Mormonism has no mission to them. The negro may be baptized if he seeks such salvation, but may not under any considerations be admitted to the priesthood, or receive the "endowment." For it appears that all black bodies are inhabited by spirits who, in that great war in heaven, took sides neither for nor against Jehovah but were neutral in the strife. So the curse is on them, and the church is bound to see that it is not removed.

Attempts to make converts in Catholic countries have been uniformly and everywhere as discouraging. In Ireland the preachers have never had more than their labor for their pains. A Latter-day son of St. Patrick is as rare as a white blackbird or a dodo.

Once upon a time a little company just from Salt Lake, and with an apostle at their head, climbed a high mountain in Italy, named it Mount Brigham, formed a branch and consecrated the land to the gospel, but nothing came of it. In France, a paper, "*Etoile du Deseret*," was started, the Book of Mormon was translated, and a great public discussion was held at Boulogne-Sur-Mer, and that was all. The elders were expelled from Austria, etc., etc., etc.

After years of assiduous angling it has been settled definitively that Utah has no bait with which Papists can be caught, and the theocracy accepts the situation and wisely transfers the fishers to other waters. It is only in Protestant lands that trophies can be won, where conscience is free and the Bible is held in honor. And there only from among certain classes. The ignorant are won, the credulous, those ravenous for marvels, and such as by some hocus-pocus would be saved. "The Lord's queer people" likewise, and his "silly people." Religious cranks of all kinds, the uneasy and the unstable. And worse, the self-seeking and crafty, who, to serve their own lusts and eager for the spoils, scruple not to deceive and then to fleece the multitude.

The final phenomenon, and as striking as any other, relates to the infinite ease with which the Mormon faith may be put off, or to the frequent and wholesale apostasies with which the career of the church has been attended. A large majority of those who have received the message and been baptized, after a season of great fervor and zeal, have sooner or later lost their enthusiasm and gone back to their former state, or too often to something far worse. An experienced

elder of long standing declares that not one in twenty holds out to the end of life. Of the eleven witnesses to the divinity of the Book of Mormon nine denied the faith, and of the first twelve apostles all but two lifted up the heel against Joseph.

In 1838 in both Ohio and Missouri occurred a fearful sloughing-off, and another in Utah in 1869. In the Scandinavian mission 1850-82 out of 35,489 baptized 11,620 were cut off before emigration. In Great Britain from June of 1849 to December of 1854 the baptisms were 34,592, and the excommunications were 15,587, and in the latter portion of the period the losses equaled two-thirds of the gains. Of the 150,000 claimed for the church at the date of the prophet's death less than 25,000 ever set foot in Salt Lake, while the residue, having had their fill of priesthood and revelation, and of wonders and glories in general, scattered and were heard of as saints no more.

THE GENERAL MISSIONARY CONFERENCE HELD AT SHANGHAI, CHINA, MAY 7, 1890.

BY REV. FRED S. CURTIS, HIROSHIMA, JAPAN.

To sum up in a few pages the doings of this Conference would be no easy task. Its 430 members represented not only all parts of China, including distant points in the interior, which it requires over two and a half months of constant travel to reach, but also Siam, Burmah, Korea, and Japan. We present a summary of the more prominent practical results of the meeting:

I. *A more comprehensive view of the work as a whole*, with a mutual appreciation of the various methods employed. The most important facts in regard to the various lines of work pursued throughout the Empire were focalized. It was possible thus to get a better view of the work as a whole than by years of travel and residence by individual missionaries. The free and harmonious comparison of views on the part of one-third of the missionaries of China brought the entire work into one grand survey. A more thorough understanding and a deeper feeling of sympathy was the result.

The purely *evangelistic work* was emphasized throughout—the duty of giving the gospel to the present generation. That a sufficient number of *ordained* men cannot be obtained for this purpose, was made the reason for an appeal for *lay workers.*

Great stress was also laid upon the work of *teaching*, and it was urged that the educational work be pushed, especially the training of native helpers. The hospital and dispensary work made a fine showing. A single fact by way of illustration: Dr. Kerr, of Canton, in the past 36 years, has treated 521,000 patients, written 27 volumes on medicine and surgery, and trained 100 medical assistants. Woman's work was also given a prominent place, one day being set apart for the consideration of the subject. The following summary of statistics was presented:

Foreign missionaries.—Men, 589; wives, 390; single women, 316. Total, 1,295.
Native helpers.—Ordained ministers, 209; unordained, 1,260; female helpers, 180.
Medical work.—Hospitals, 61; dispensaries, 43; patients (during 1889), 348,439.
Churches.—Organized churches, 520; wholly self-supporting, 94; half self-supporting, 22; quarter self-supporting, 27.
Bible distribution (1889).—Bibles, 1,454; New Testaments, 22,402; portions, 642,131. Total, 665,987.
Communicants, 37,287.
Pupils in schools, 16,816.
Contributions by native Christians, $36,884.54.

II. A second result was *a more thorough understanding of the obstacles to*

the spread of the gospel in China. Of these, two received the most attention: "The Opium Habit" and "Ancestral Worship."

1. *The Opium Habit.* Such facts as the following were presented:

The introduction of the drug preceded that of Christianity by a short time, and it has become not only China's greatest curse, but one of the most serious obstacles to the gospel. It is impossible to exaggerate the evils resulting from the smoking of opium. It causes the rapid deterioration of health, especially the loss of muscular power, shortens life and undermines the whole constitution. The ease with which opium is everywhere procurable, and the facility and certainty with which it may be used for self-destruction, have largely increased the number of suicides. The Chinese, with their revengeful spirit, often for a trival cause commit suicide, regarding this as the most awful revenge they can take, believing that the spirit of the dead person may continually injure the living.

Opium smoking is spreading more and more. It is no longer looked upon with shame. Legalization has increased its consumption. At first the Chinese made a tremendous effort to stamp out the vice, and refused revenue. Their want of success must be laid to the account of Great Britain. This gigantic evil now pervades all classes; high and low, rich and poor—Chinese, Manchus, Mongols and Koreans. The estimate for the whole empire is said to be, of the coolie class, four-tenths; of the merchant class, six-tenths; of the official class, three-tenths. The father of the present emperor has contracted the habit within the past two years. During an illness he was advised to try smoking the drug. The result is that the vice has become rooted, and although he bewails the bad example he is showing to the royal family, and especially to his son, the emperor, he thinks he cannot give it up.

This habit so blunts the moral sensibility that the Chinese themselves will not trust a smoker and will but rarely employ him. To satisfy his craving the habitué will steal, will sell his wife and children, and even starve himself. The will becomes weakened, if not paralyzed. The government and people, smokers and non-smokers alike, regard it as a vice and a curse, their greatest plague. Not a word is ever spoken in its defence. It would be next to impossible now for the Government to eradicate the evil even if England were to cease her own importation. The poppy is now extensively cultivated in China; the officials use it, and the smokers would get it in some way.

Of course such a habit is a stupendous obstacle to the spread of the gospel in China. The only way to reach the heart of an opium smoker is first to rid him of his pipe. Hence many opium refuges have been opened by missionaries, many cases have been treated in the hospitals, and the native Christians have done what they could to help. Much good has thus been accomplished. In connection with this subject, however, one serious fact was brought to light at the conference. Many physicians, missionaries and native Christians, have been unwittingly selling and distributing so-called anti-opium pills, containing morphia, which have often resulted in the substitution of one form of opium for another. This was regarded with such seriousness by the Medical Missionary Association that the matter was, at the recommendation of this Association, especially mentioned in the report of the Committee on Opium. The entire report is as follows:

"*Whereas*, this Conference regards the rapid extension of the growth of native opium in addition to the use of the imported drug with profund alarm; *and whereas*, the consequent vast increase of the opium habit demands our most serious and unremitting consideration, therefore we resolve:

"1. That we, as a Conference, re-affirm and maintain our attitude of unflinching opposition to the opium traffic.

"2. That we recommend all Christians in China to use every endeavor to arouse public opinion against the spread of this evil, and to devise means to secure, as far as may be, its final suppression.

"3. That we advise the formation of a Chinese Anti-Opium Society, with branches at all mission stations.

"4. That we find this increase is largely owing to the indiscriminate sale, and consequent abuse, of so-called anti-opium medicines, and that we now, on the suggestion of the Medical Missionary Association of China, urge all missionaries to discourage, and as far as possible to prevent, the sale of such anti-opium medicines as contain opium or any of its alkaloids.

"5. That we earnestly impress upon all Christian churches throughout the world the duty of uniting in fervent prayer to God that He will in His wise providence direct His people to such measures as will lead to the restriction and final abolition of this great evil.

"6. That we deeply sympathize with the efforts of the societies of Great Britain and elsewhere for the suppression of the opium trade, and recommend them to continue and increase the agitation for the suppression of the growth and sale of opium."

2. As to the question of *Ancestral Worship* the facts were brought out that it is a colossal system, firmly rooted. Touching this system we touch the foundation-stones of the Chinese empire. It is evident that the worship of ancestors was practiced at the dawn of Chinese history, and was even then a well-developed cult. Ancestors were believed to be in existence and able to hear. The 242 emperors have each been associated with Shang-ti, or heaven. The ancestral tablet was in use as early as 1766 B. C. Every Chinaman is supposed to have three souls. At his death one of these goes to heaven, one remains in his tomb and one enters the ancestral tablet.

The question was raised in the Conference, and discussed with much warmth, whether it would not be possible to tolerate such rites connected with ancestral reverence as were not idolatrous or superstitious. A very small minority—some four or five per cent. of the members of the Conference—were inclined to emphasize strongly the good points of the system, urging that it had inculcated the virtue of filial piety, had consolidated and perpetuated the empire, and had tended to keep up the purity and morality of the family and of the classics.

On the other hand it was clearly shown that it is nine-tenths idolatry; that divine attributes are ascribed to the dead, and that the element of filial piety is in a large measure a slavish fear of ghosts. There are temples where "those spirits of ancestors who have *no descendants*" are propitiated by the multitudes purely out of fear.

More than this, the universal testimony of the converts is that it is impossible to practice any of the forms connected with this system without committing the sin of idolatry.

The strong and almost unanimous feeling of the Conference seemed to be that we have no right to permit any of these forms, but should advise the converts to show their filial devotion by more attention to the funeral services of the Christian Church, to the care of the graves and such matters. This advice is most needful since the native Christians are apt to go to the opposite extreme of neglect.

III.—As a third result may be named: *A closer union of the entire missionary body in China.* Notwithstanding the large number of representatives of different nationalities, various denominations and diverse preferences as to methods of work, a remarkable spirit of unanimity and brotherly love pervaded the Conference. In order to maintain and perpetuate the benefits of the gathering, it was resolved:

1. That members of the Conference and all other missionaries in China set apart a portion of every Saturday evening as a time of special prayer for each other's success in bringing souls to Christ and that they may be united still more closely in the unity of the Spirit and the bonds of love.

2. That a Committee of Correspondence, consisting of seven members residing in Shanghai, be elected by the Conference, whose duty it shall be to communicate with the missionaries on all subjects of common interest, to collect and publish missionary information and statistics, and to seek the views of the missionaries in all parts of the common field on any subject where they may think united action desirable.

3. That the missionaries in the various missionary centres, who have not yet done so, unite in local conferences or associations, and that each of these bodies select one of their number to correspond with the Shanghai Committee and to act in conjunction with them in carrying out the work above assigned them.

4. That the *Chinese Recorder and Missionary Journal* and *The Messenger* be adopted as the organs of this committee.

In regard to comity and division of the field the Conference advised:

1. The common occupation of large cities as bases of action.

2. That societies go into *unoccupied* districts with a view to the *speedy occupation of the whole field.*

3. In case of disagreement in regard to the occupation of the field that the matter be referred for arbitration to disinterested persons.

A strong desire was apparent on the part of several denominations to unite their different branches organically in spite of the difficulties of distance and dialect. The various branches of the Methodist body, represented by 71 members, held a meeting and appointed a committee to consider plans for closer union. A Presbyterian gathering was also held; more than 100 were present. Seven branches of this church were represented. Of these, two, on account of the difficulties of language and travel, thought organic union impracticable; but the remaining five, which are located nearer each other, agreed to recommend steps looking to organic union between these bodies.

It was agreed that a constitution be drafted, based upon the constitutions of the Presbyterian churches of Europe and America, taking for doctrinal basis the Apostles' and Nicene Creeds and the Westminster Confession. It was also recommended that all Presbyteries should form one Synod, meeting, for the present, once in five years.

There was also union along *literary* lines. In view of the lack of knowledge on the part of many missionaries of the existing Christian literature in Chinese, and the great waste of time and labor resulting from this ignorance, it was resolved to appoint a permanent committee to collect information and prepare a classified catalogue with a brief description of books and tracts, to gather and publish information in regard to books in preparation, and to secure writers who shall supply the more pressing wants in any department of Christian literature. Missionaries contemplating literary work were recommended to communicate with the committee before beginning such work. It was voted that a general depot for the storage and sale of all books in the classified catalogue be established at Shanghai, with book rooms at other important centres.

IV. Perhaps the most important work of the Conference was *union in regard to a new version of the Word of God.* There are in use at present some half-dozen different translations of the Bible, which causes much trouble. Before the meeting of Conference there was little hope of agreement on a standard text, owing to the preference of different missions for the texts of their own translations; also to the difference of opinion in regard to the translation of such terms as God, spirit, and baptize.

However, with the blessing of God, separate committees were able to present reports which were *unanimously* adopted by the Conference. By their recommendation three committees were empowered to select three corps of revisers, one to prepare a new version of the higher classical, one of the simple classical, and one of the Mandarin.* In order to secure *one Bible* in three forms, all the revisers are to act in conjunction. That such a satisfactory plan could be agreed upon, was regarded by some who knew the difficulties in the way as a great triumph of the Spirit of God. When the united report was brought in, inspired gratitude to God for the immediate prospect of *one Bible for all China*, the entire Conference rose, and, led by the chairman, united in singing, "Praise God, from whom all blessings flow."

In its direct bearing upon the churches at home no greater work was done

* The Mandarin is the language of the officials throughout the empire, also that of the common people of nearly all of North, West and Central China.

by the Conference than the framing of the following four appeals for help: One for ordained men, one for unordained, one for women, and one summing up the other three in a call for ONE THOUSAND MEN WITHIN FIVE YEARS FROM THIS TIME! God grant that the call may be heard!

I.—AN APPEAL FOR ORDAINED MISSIONARIES, ETC.

TO ALL OUR HOME CHURCHES.

GREETING:—Realizing as never before the magnitude of China and the utter inadequacy of our present numbers for the speedy carrying into execution of our Lord's command, "Go ye into all the world and preach the gospel to every creature;" therefore,

Resolved, that we, the four hundred and thirty members of the Missionary Conference now in session at Shanghai, earnestly and unanimously appeal to you to send out speedily *as many hundreds as can possibly be secured of well-qualified ordained men.*

The whole of China is now open to missionary effort and needs a large number of men of prayer, of patience, endurance and of common sense—men full of the Holy Ghost and of faith in the gospel as "the power of God unto salvation."

The missionary here encounters hoary and subtle superstitions, a most difficult language, a people of vigorous intellect, with a vast literature and an elaborate educational system. There is need, therefore, of men of commanding practical and intellectual as well as spiritual endowments—men who shall be able to engage in and direct the work of evangelization, to educate, train and induct into their work a native pastorate, to found and conduct educational institutions, and to provide a general theological, scientific and periodical literature.

Seeing, as we do, the utter destitution and helplessness of these millions still "having no hope and without God in the world," we appeal to young men to give themselves to this work. We believe that the great question with each of you should be, not "Why should I go?" but "Why should I *not* go?"

We recommend that the men be sent under the regularly constituted missionary societies of the various denominations, and that these societies search out suitable men before they are committed to the home work.

With the highest appreciation of the claims of the home churches, we still *urge* young pastors to consider whether the places of some of them might not be filled by men who cannot come to the mission field, while they might bring their experience to spheres of work in China which must otherwise be left wholly unoccupied.

We call upon individual congregations to greatly increase their contributions for the support of one or more of these men.

We urge Christian men of wealth to prayerfully consider the duty and privilege of giving themselves personally to this work, or of supporting their representatives.

Finally, we shall not cease to pray the Lord of the harvest to move you mightily by His Holy Spirit in behalf of this vast and ripening field.

II.—APPEAL FOR LAY MISSIONARIES.

This Conference, while strongly urging upon the home churches the sustentation and continued increase of the staff of thoroughly trained and fully qualified ordained missionaries and the further development of native agencies in every branch of Christian work, is still so profoundly impressed with the manifold needs of this vast country, that it would present a direct appeal to the laity of the home churches for *lay missionaries;* and in doing so would place before them some of the departments of service in which their help is more especially needed.

Beginning with the highest service, and touching the deepest need of the country, they would point to the many millions of our fellow-men who have never heard the gospel of the grace of God; and to some millions more, who, though they have possessed themselves of some portion of His Word, still fail to comprehend its meaning for want of some one to guide them in their study of it; and they would urge the claims of these unevangelized millions on the youth of the home churches, and would emphasize the nobility of the service which a Christian evangelist may thus render to the Lord in China.

The country long closed is open. The people, if not decidedly friendly, are not hostile. The work of the Bible colporteur has prepared the way. The

promise of ingathering is yearly brightening, but the laborers are few; and with the abundance of Christian workers in the home lands, surely hundreds or even thousands might be found to hasten on the evangelization of this empire by their personal effort and consecration.

Passing now to the intellectual requirements of China, we rejoice to record the progress of missionary education in the East during recent years; but are admonished by the fact that purely secular instruction so largely tinges the educational movements both of Christian and heathen governments; and in fact we hear a loud call to the Christian Church to supply in larger numbers Christian educationalists for China. The intellectual renaissance of the empire is just commencing, there is an incipient cry for western culture; and the response which the Christian Church may make to this cry will, to no inconsiderable extent, decide the course which the education of the country will take in the future.

With Christian men in the chairs of the colleges of China, what may we not expect from so powerful an auxiliary in the evangelization of the empire? University men may find here at no distant period some of the most influential posts in the mission field; and we would earnestly invite all such Christian co-workers to weigh over with all seriousness the question whether they may not more effectively serve their generation in China than in the home lands.

But besides the intellectual need of the country, there is also the chronic and often dire necessity of physical distress. The masses of the people are poor. Physical suffering meets us at every turn. Medical science is almost unknown. Charitable institutions, though established both by the government and by private effort, fail to compass the need of the masses. Flood and famine slay their thousands; and yet the wealth of the world is in Christian hands, and might by judicious distribution both save the lives of thousands yearly and give completer expression to the Life we preach. On behalf of these destitute masses, therefore, we earnestly plead with the men of wealth in the home churches that they will consider the claims of these suffering ones, and not only by their gifts and prayers will largely aid the reinforcement of the noble staff of medical missionaries already in the field, but will give themselves in larger numbers to benevolent enterprises abroad. The blind, the aged, the orphan and the destitute mutely plead for Christian compassion, and the Lord Himelf has said, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

We appeal, then, to our lay brethren in the home churches, to men of sterling piety, and of strong common sense, that they would lay to heart the needs of this vast empire—its spiritual destitution, its stunted education, its physical distress, and that they would solemnly ask themselves whether for the greater glory of God they are not called to meet this pressing need, and to devote themselves, their service and their wealth to this missionary enterprise in China. We would offer to them a most hearty welcome to our ranks, and would assure them that, whether they come out as ordained or as lay workers, this welcome will be equally cordial; and in conclusion, we would earnestly pray that this appeal may be brought home to the hearts of many by the power of the Divine Spirit.

(Signed) J. L. NEVIUS, DAVID HILL, } *Chairmen.*

III.—AN APPEAL FROM MORE THAN TWO HUNDRED LADIES, MEMBERS OF THE CONFERENCE.

To the Christian Women of the British Empire, the United States, Germany and all other Protestant Countries—Greeting:

We, the women of the Missionary Conference now assembled in Shanghai, come to you, our sisters in Christ, with an urgent appeal in behalf of the one hundred millions of women and children of China who "sit in darkness and in the shadow of death."

The work of women in China has been prosecuted at the oldest stations for about fifty years, at first chiefly by the wives of missionaries, but in later years single ladies have largely augmented this working force. There are now ladies engaged in educational, medical and evangelistic work in China. Much has been done by them, many lives have been uplifted from the degradation of idolatry and sin, many sad hearts comforted, many darkened minds enlightened, and much solid good effected. But our hearts are burdened to-day with love and pity for the millions of women around us, our sisters for whom Christ died, still unreached by the sound of the gospel.

Beloved sisters, if you could see their sordid misery, their hopeless, loveless lives, their ignorance and sinfulness, as we see them, mere human pity would move you to do something for their uplifting. But there is a stronger motive that should impel you to stretch out a helping hand, and *that* we plead—the constraining love of Christ. We, who are in the midst of this darkness that can be felt, send our voices across the ocean to you, our sisters, and beseech you by the grace of Christ our Saviour that you come at once to our help.

Four kinds of work are open to us:

1. There is school work in connection with our various missions which in many cases the men have handed over to the women in order that they themselves may be free to engage more directly in evangelistic work.

2. There is a work to be done for the sick and suffering women of China, in hospitals, dispensaries and homes, for which skillful physicians are needed. Most of this work can be better done by women than by men, and much of it can be done only by women.

3. There is work for us in the families of the Church. There are converted mothers and daughters who need to be taught the way of the Lord more perfectly, and to be trained in whatever is necessary for their full development into lively members of the great household of faith.

4. There is a work of evangelization among women, similar to that being done by men among the people at large. It is not claimed that the evangelization of women cannot be done at all by men—but that there is *more* of it than men can do, there is *much* of it that will never be done unless women do it, and much that men cannot do as well as women can. There is nothing in this kind of work transcending the recognized scriptural sphere of women. Women received from the Lord Himself upon the very morning of the resurrection their commission to tell the blessed story of a risen Saviour. What they did then we may continue to do now.

But you will ask, "Who are needed for this work?" Knowing the conditions of life and work in China, we would answer that:

1. They should be women of sound health, of good ability and good common sense, also well educated—though not necessarily of the highest education—apt to teach, kind and forbearing in disposition, so that they may live and work harmoniously with their associates, and win the hearts of the Chinese. Above all, they should be women who have given themselves *wholly* to the Lord's work and are prepared to bear hardship and exercise constant self-denial for Christ's sake.

2. It is desirable that they should pursue a systematic course of Bible study before coming to China, and have some experience in Christian work at home.

Further, we would suggest that they should labor in connection with established missions in order that the good results of their work may be preserved, and that they may have, when needed, the assistance and protection of their brother missionaries.

Open doors are all around us, and though idolatry lifts a hoary head, and ancestral worship binds the people as with chains of adamant, yet with God "all things are possible," and mountains of difficulty melt like snowflakes before the rising of the Sun of Righteousness.

God is on the side of His own glorious, life-giving Word; we ask you to come in the power of consecration and faith, with sober expectations and readiness to endure hardness as good soldiers of Jesus, and take your share in the most glorious war that was ever waged on earth—the war against the powers of darkness and sin, assured that God will accomplish His own purposes of love and grace to China, and will permit you, if you listen to this call, to be His fellow-workers in "binding up the broken-hearted, proclaiming liberty to the captives, and the opening of the prison to them that are bound."

That the holy and loving Spirit of God may incline your hearts to respond to His call is our earnest prayer.

Signed on behalf of the two hundred and four ladies assembled in Conference at Shanghai.

Mrs. Mary Lees, London Mission Society.
Mrs. A. Elwin, Church Mission Society.
Miss C. M. Ricketts, English Presbyterian Mission.
Mrs. J. R. Watson, English Baptist Mission.
Miss L. S. Sugden, M.D., Wesleyan Mission.
Miss I. Newcombe, Church of England Zenana Mission.
Mrs. E. Tomalin, China Inland Mission.
Mrs. John Ross, U. P. Church of Scotland.
Mrs. W. E. Soothill, United Methodist Free Church.
Mrs. T. C. Fulton, Irish Presbyterian Church.

Mrs. Arthur H. Smith, American Board.
Mrs. J. M. Foster, Baptist Missionary Union.
Mrs. C. W. Mateer, American Presbyterian Mission (North).
Miss L. H. Hoag, M.D., Methodist Episcopal Mission (North).
Miss E. F. Swinney, M.D., Seventh Day Baptist Mission.
Mrs. Eliza M. Yates, Southern Baptist Mission.
Miss Laura A. Haygood, Methodist Episcopal Mission (South).
Miss K. M. Talmage, American Reformed Mission.
Miss R. E. Reifsnyder, M.D., Woman's Union Mission.
Mrs. J. L. Stuart, American Presbyterian Mission (South).

IV.—AN APPEAL TO ALL PROTESTANT CHURCHES OF CHRISTIAN LANDS.

Dear Brethren in Christ,—We, the General Conference of Protestant Missionaries in China, having just made a special appeal to you for a largely increased force of ordained missionaries to preach the gospel throughout the length and breadth of this great land, to plant churches, to educate native ministers and helpers, to create a Christian literature, and in general to engage in and direct the supreme work of Christian evangelization; and having also just made a special appeal to you for a largely increased force of unordained men, evangelists, teachers and physicians, to travel far and wide distributing books and preaching to the masses, to lend a strong helping hand in the great work of Christian education, and to exhibit to China the benevolent side of Christianity in the work of healing the sick:

Therefore, we do now appeal to you, the Protestant churches of Christian lands, to send to China in response to these calls

One Thousand Men Within Five Years from this Time.

We make this appeal in behalf of three hundred millions of unevangelized heathen; we make it with all the earnestness of our whole hearts, as men overwhelmed with the magnitude and responsibility of the work before us; we make it with unwavering faith in the power of a risen Saviour to call men into His vineyard, and to open the hearts of those who are His stewards to send out and support them, and we shall not cease to cry mightily to Him that He will do this thing, and that our eyes may see it.

On behalf of the Conference,

Chairmen { Rev. J L. Nevius, D.D.
Rev. D. Hill.

Permanent Committee { Rev. J. Hudson Taylor.
Rev. Wm. Ashmore, D.D.
Rev. H. Corbett, D.D.
Rev. C. W. Mateer, D.D., LL. D.
Rev. C. F. Reid.

DR. HAPPER ON THE SHANGHAI CONFERENCE.

[We regard this large and representative Conference of missionaries of sufficient interest to our readers, in its character, in its harmonious action, and in its loud and thrilling appeals to the Church universal, to fully warrant us in giving additional space to it. And who more worthy to fill that space than the beloved brother who went to China in 1844, and is now the "oldest missionary" resident in the empire, and who can appreciate the marvellous contrast then and now as we cannot, and who, from the high tower of the Presidency of the Christian College of China, is now permitted to survey the future in the light of the past? We introduce his "observations and statements" respecting the Conference, with his private note, because of the facts stated in it, and the earnest words by which he seeks to emphasize the action and the appeals of this memorable body.—J. M. S.]

Canton, China, June 2d, 1890.

My Dear Dr. Sherwood,—I am fully aware that your columns will be greatly taxed with the details of the Shanghai Conference. I have thought, however, that some general remarks might find a place—some observations and statements of the "oldest missionary in China." There is not a single missionary resident in China that was here when I arrived in 1844. There are three still in China that arrived in 1847. You can easily understand what a contrast it is now to what it was when I arrived. These considerations may add some force to the call for more missionaries. The plea for the several classes of missionaries will stand on their several requirements, as the call for medical missionaries, for laymen, single ladies and ordained men. But let the bugle-call go forth for one thousand missionaries within five years. Let it ring in the ears of the Church. Help them to carry it to the throne of grace. Let them ponder it in their closets and around the family altar. Let the youth hear it in the schools, in the academies, in the colleges and in the universities,

and in the theological seminaries: "One thousand missionaries for China in five years." Keep this line in your columns every month, till the Church is aroused with the trumpet-call, and arouses itself to good earnest work and consecration and giving; and above all, may God by His Spirit accompany this call to the hearts of those He would call to have a share in this blessed work for the Master.

With much esteem and regard, A. P. HAPPER.

As you will receive the full report of the proceedings of the General Conference in Shanghai from others, I will only give some general impressions and statements in regard to it. I may say the Conference was a *great* and *blessed* success. It *far exceeded* in the number of members, in the spirit of harmony and co-operation, and in practical results arrived at, all that the most sanguine friends of holding it had hoped for. The very first meeting of the assembly left upon the minds of all in attendance the impression that the *Spirit of God* was in our midst. This sense of the presence and power of the Holy Ghost increased and deepened each successive day till the last.

We may remark that there has been only one conference on the foreign field where the attendance of missionaries was larger than it was in Shanghai. At the General Decennial Conference in India in 1882, there were 500 in attendence; at Shanghai there were 432 names enrolled. If we consider the fact that there was a greater number of missionaries then laboring in India than there are now in China, that the distances are not so great in India as in China, and that the facilities and cheapness of travel are greater in India than they are in China, it is a matter of special gratitude that the attendance at Shanghai was so large. It manifests that there was a very great interest felt in the Conference when, notwithstanding the distances and the expense of travel, so many assembled to spend a season in special conference and prayer for the conversion of China.

I feel that I express the feelings of all who had the privilege of attending these meetings that they consider it a matter of very special gratitude and thanksgiving that they were privileged to attend these solemn and delightful conventions of God's people.

There are some things that may be specially considered. During the last forty years there has been a diversity of views among the missionaries, which has led to the use of different versions of the Bible. These versions have differed not only in style but to some extent in meaning. Plans were arranged and agreed upon to prepare a *standard version* of the Bible to be used by all the missionaries. This version is to be prepared in three styles—the high classical style, the simple book style, and the Mandarin colloquial style—so as to be suited to all classes of the people; but the meaning is to be the same in all the styles. Thus the division of forty years is healed, to the praise of God's grace.

It has long been felt that something was needed to help the people generally to read the Christian Scriptures intelligibly. This they were not able to do because of their ignorance of the history, the manners and customs of the Jews, and of the geography and religion of Judea. The Conference was able, after much consulting and prayer, to adopt a plan for the preparation of an annotated Bible which will give an explanation of names of persons and places, of countries and manners and modes of worship, which are so often referred to in the sacred text. The new version will be used when these annotations are printed in a complete volume.

Thus one *great work* of the Conference was to arrange plans for giving the Word of God to this multitudinous people in the form which will help them to understand its precious doctrines and the way of salvation as made known in it.

It was most interesting to sit from day to day in this company of missionaries and hear their testimonies to the goodness of God and their experience in

the work. There were present persons of every age and sex. The men of gray beards and the youth—men and maidens—just commencing their life-work were there. There were those who were engaged in every kind of missionary work—the preachers, the teachers, the colporteurs, the students, the translators and writers of books, the medical missionaries and the visitors from house to house. They came from far in the interior and from the coast ports. They had every variety of experience—of disappointment and success, of sickness and health, of danger and safety, of opposition and of quiet, undisturbed work; and they *all* wore the same joyful and hopeful expression of countenance and joined in singing the same songs of thanksgiving and praise. They all said "The Lord is our helper," "The Lord is our shield and our buckler," "Rejoice and be glad in the Lord," "In the name of the Lord we lift our banners." Not a despondent word or utterance was heard in all those days.

After these forty years of experience of missionary labors and trials, conflicts and hindrances, hear them as they unite, as with one voice and heart, in the appeal to Christendom to send forth *one thousand* missionaries in the next five years. Will the Israel of God hear this call from the men and women who are in the forefront of the battle—who, with full knowledge of the sacrifices, labors and toils which the service demands, send forth this call to their fellow-Christians of all lands, saying, "This is a great warfare in which we are engaged. Our numbers are utterly insufficient for the great work before us. Send us men; send us strong, able, mighty men. Send us medical men and women. Send us those who can 'endure hardness as good soldiers of Jesus Christ!' Send us those who will have the spirit of love and compassion *to win* souls for Christ. Send us men and women full of faith and the Holy Ghost."

Blood-bought followers of the Lord Jesus Christ, will you hear this call of 430 of your fellow-Christians, who represent the 1,285 Christian workers in China, saying, "Come up to the help of the Lord against the mighty!" All can have a part. All can do something. Some can furnish the means to send forth the laborers. All can pray the Lord of the harvest to send forth laborers unto the great harvest in China, with its 350 millions of people. Parents can encourage their sons and daughters to give themselves to the blessed work of faith and toil. Young men and women in Christian homes, in our colleges and universities, will there not be one glorious response from many hearts under the constraining influence of the love of Jesus, saying, "Here are we; send us! We long to have a part in the labors and patience of the kingdom of God."

As I sat in the midst of that assembly, which filled the whole house in which we assembled, and looked back over the forty-six years of my missionary experience, my heart was filled with joy and gratitude for what mine eyes have seen of God's wondrous work in this land. I had seen the day of small things. At the time of my arrival in China, in 1844, there were some thirty missionaries resident at *four cities* and the British possession of Hong Kong. There were some six native converts and two native assistants. Now "the little one has become a thousand and the small one a strong nation." Scattered abroad *in all parts* of this widely-extended land 1,285 missionaries are making known the glorious gospel of the blessed God. They are assisted by 209 ordained native ministers and 1,260 unordained native helpers. There are 520 organized churches, with 37,287 members gathered into them professing the gospel; 16,816 pupils are gathered into Christian schools, where they are instructed in the knowledge and love of God. How thankfully I exclaimed, "Behold what God hath wrought!"

As I cast my thoughts on the future I could only think, "What will be

seen by those who are privileged to see the results of another forty years of missionary work in China?" The workers continue the work with wonderful facilities and opportunities of every kind. They may expect a yet more abundant outpouring of the Spirit of God. As I stood before that large company of brethren and sisters, and looked into their earnest faces, and saw their countenances beaming with joy and anticipated success, I could only say, "God bless you;" "The Lord be with you;" "The Lord give you to see the glorious triumphs of His grace." For "this handful of corn in the earth upon the top of the mountains the fruit thereof shall shake like Lebanon." The deep feeling of my heart was and is, "Oh, that I were young again to commence work in China with all these favoring circumstances and this strong band of workers and the mighty outpouring of God's Spirit."

In this review of the work and the results of labor in China, I could not but recall the scenes of labor and trial, the disappointed hopes and expectations, that have been met with by the many dear friends and fellow-laborers who have finished their toils and labors and gone to their glorious reward and to receive their crown of life and the welcome plaudit "Well done, good and faithful servant, enter into the joy of thy Lord." Some of them finished their course in early youth; some fell while still in the full strength of middle age; and some when they had filled up the measure of three-score years in labors for Christ. But they all have gone to their glorious reward and to unite with "that multitude which no man can number, gathered out of every nation and every people," to cast their crowns at the feet of their adorable Redeemer, and to cry "Worthy is the Lamb that was slain to be exalted thus!" While recalling those loved departed ones how blessed is the assurance that for such "to die *is gain*"—infinite gain—however great the loss may be to the Church on earth.

The Church may well count the cost of winning China for Christ. This populous empire will not be converted to Christ "except by much prayer and fasting." It will cost the sacrifice of *many more lives* and the expenditure of *much labor* and toil and sacrifice and money. It is a stronghold of the powers of darkness. But our encouragement is this: "Greater are they that are with us than they that are against us." "It is not by might, nor by power, but my Spirit, saith the Lord."

Let parents then rejoice to consecrate to this service the choicest of their sons and daughters. Count it all joy when you hear of conflict and trial on the high places of the field. Rejoice when any shall be honored to receive the martyr's crown. "Go forth in the *strength* of the Lord." "Trust in the mighty God of Jacob." Follow where the great Captain of our Salvation leads His people to the redemption of a lost world, and

"Sure as God's truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven."

TRANSLATIONS FROM FOREIGN MISSIONARY PERIODICALS.

BY REV. CHARLES C. STARBUCK, ANDOVER, MASS.

[INTRODUCTOY NOTE.—*Dear Dr. Sherwood:* One of the brethren connected with the *Journal des Missions Evangeliques*, in a very courteous and brotherly letter, has taken exception to my comparison of French Protestants with German Protestants, as less courageous in criticism of the colonial acts of their Government. He points out that, so small a minority as they are against a hostile majority, a certain degree of circumspection may well be pardoned them, and that while Saxons may charge them with Gallic arrogance, Frenchmen charge them with being sold to the Protestant England and Germany. He assures me, moreover, that various Protestant publications of France which I do not see have expressed themselves energetically concerning French aggressions upon English missions in the South Seas.

I am sorry if I have given any just occasion to my Reformed brethren in France to complain that I do not sufficiently distinguish them from their Ultramontane and atheistic countrymen, under whom the wise providence of God permits them at present to be constrained. May enlargement come to them soon, by such a blessing on the Protestants and Reformed Catholics of France as shall bring this great nation into line with our noblest efforts.—CHARLES C. STARBUCK.]

The *Dansk Missionsblad* for December, 1889, speaking of the first missionary account rendered by Paul and Barnabas to the Church of Antioch, "how God had opened to the Gentiles a door of faith," remarks:

"When we also look out over the missionary field and observe what comes to pass in east and west and south, in China and India and Africa, we, too, may say the same as Paul and Barnabas, when they returned from the first missionary journey: *God hath opened to the Gentiles a door of faith.* This is the great alteration, which has come to pass in the last generation, that where there previously were locked doors there are now opened doors for the messengers of the gospel. And we know also that missions are God's work by the fact that God is now opening the door of the world so that missions may be carried on. The work can only be done by such men as the Lord calls and qualifies, and in those places where God opens the door for the Word. We are absolutely not to decide where missions are to be carried on, but to observe where the Lord points out the way. And as there is a sinful indifference to the holy work of missions, so there is also a sinful impatience that will insist on going whither the Lord has not sent His messengers, and has not pointed out the way by opening the door. Many noble powers have been sacrificed, many a self-sacrificing effort has been wasted, because Christians would insist on intruding where the Lord had not opened the door.

" . . . When the first missionary who brought the pure gospel to India, Bartholomew Ziezenbalg, was sent out from Denmark, the voyage from Copenhaben to Tranquebert took up forty weeks. Now it requires forty days. Letters now go from London to Calcutta in from twenty-one to twenty-eight days. Formerly they could be sent, by sailing ship, once in a summer; and if the summer passed without an opportunity, or the ship was wrecked, two or three years might pass before the missionaries had answers to their letters. And what such difficulty of communication signified Ziegenbalg experienced when he had incurred the Danish governor's enmity. All King Frederick the Fourth's personal regard and sincere assurances of protection did not secure him from lying half a year in prison in the distant dependency. Nor was he released until he had signed an agreement that he would make no complaint to the King. And if we turn to the West, as late as 1841, a missionary went from England to Canada, in order from there to reach his station in the interior of British America. But he found no opportunity in Canada and was obliged to return to England, and from there, the next summer, to go around by the glacial waters of the North Atlantic and Hudson's Bay to York, and from there by boat, to journey up the river 170 miles to Winnipeg. At present a railway journey of two or three days from Canada to Winnipeg accomplishes what then required that long and terrible circuit. And when, three years ago, this same missionary died at his station, his death was known the next day by telegraph in England."

—The *Blad's* brief statement of the Lakes missions in Africa may serve afresh to remind us that, according to the law of missionary beginnings, these have not been working fruitlessly—44 stations, 121 missionaries, 1,800 baptisms.

—India has become almost wholly British, but the missionary interests of Denmark are still confined to it. Their two fields are: the Tamils in South India; the Santals in Northeast India. Danes were the first Protestant missionaries in India, and Danes received, sheltered and befriended the first English missionaries in India against the persecutions of their own countrymen. All, therefore, that has been done by Englishmen and Americans for the cause of Christ in India owes a tribute of acknowledgment to our Danish kindred. And, so far as we can call to mind, the first Protestant king who was, distinctly and definitely, a nursing father of Christian missions, was the King of Denmark.

—In reference to India, however, the *Blad* remarks, that although the country (excepting here and there some native State) has been unlocked since 1813,

the home has only been unlocked since the Zenana Mission was formed, above all, among the Hindus proper, the Aryans of the northern plains. The Tamils of the south, though Hinduized, are not Hindus in race, and do not seclude their women very jealously, nor do the aboriginal hill-tribe of the Santals.

M. Coillard, whom, with all the French missionaries on the Zambesi, the heathen king Lewanika, of the Barotsis, greatly reverences, writes:

"While I intercede with God for this bloodthirsty people, it is also my duty to testify publicly against a warlike undertaking which Lewanika himself had called an expedition for plunder, and so I do. No one shall be allowed to misunderstand our position in this matter. Lewanika, full of attention to his missionaries, had sent to our brethren and sisters at Sherheké six head of the cattle won by the foray, and had courteously designated two of them as being expressly intended for 'his daughter,' Madame Jeanmairet. M. Jeanmairet, however, in a letter, in which he warmly expressed his gratitude, set forth to the king, with courteous dignity, the reasons why neither he nor his fellow-laborers could accept any part of this booty. Can it be that Lewanika had expected this refusal? At all events he contented himself with the answer, 'I understand. But then what have the Barotsis, anyhow, which they have not acquired by plunder?'"

—The atheism of nominal Christians and Christian governments in heathen countries appears to have reached its extreme in the Dutch East Indies. What the *Macedoniër* says, however, in the following extract, is sufficiently applicable to other nations: "The governor of the Island of Cyprus, Sergius Paulus, an intelligent and thoughtful man, was very desirous to hear the new message of the gospel from the apostles. But there was found at his court a Jew, Barjesus by name, who also flaunted the Arabian appellation of Elymas, *i.e.*, the Wise, the Magus, and who sought to hold back the pro-consul from the faith. Himself unwilling to enter, he wished also to bar the entrance against others. And when our readers consider that Elymas was not a heathen but a descendant of the chosen people, who, just like Barnabas and Saul themselves, had been circumcised the eighth day, it will then be superfluous to remark, that we must look for the sin of Elymas not only among heathens and Mohammedans, but also, and indeed chiefly, among such as with us bear the name of Christ, and just like ourselves have been baptized in the name of the Father and of the Son and of the Holy Ghost.

"And inasmuch as we meet with the sin of Elymas in a *Jew* in a *heathen island*, I venture to express it as my conviction, that the sin of Elymas finds a far more fruitful soil in our East Indian colonies than in a Christian society. The opposition which we missionaries experience from our countrymen in our colonies may, in form and manifestation, be somewhat different from that which the apostle Paul experienced from Elymas in heathen Cyprus, but in essence it is one. It is the sin of Elymas—personal unwillingness to enter in and solicitude to hold others back from entering in. And as with Paul, so with us; it meets each of us at the beginning of his missionary life, and in some form or other accompanies him to its close.

"If European colonists or officials had been Christians in truth, and had let their light shine before men, they would then have been a bridge *for*, whereas now they are too often a dam *against*, the diffusion of Christianity. They do this, it is true, more negatively than, like Elymas, positively, but with a like temper and a like result. They poison the whole atmosphere of influence by their indifferent, ungodly and immoral lives. It is no wonder, therefore, that we missionaries, even with the most strenuous exertion, do not succeed in establishing flourishing native churches in places where there are many Europeans."

—It appears that in the Dutch East Indies most of the whites have actually

sunk to the level of heathen superstition, making offerings to propitiate evil spirits, and avoiding anxiously the spots which the natives declare to be haunted by them. Having no faith in Christ, they, like the same class among us, easily become worshippers of ghosts. "Contemning the miracles of the gospel, as something too childish for the enlightenment of the nineteenth century, they have fallen back into the very darkness of heathenism. If a missionary talks with a Javanese or a Chinese about the Christian religion, he may expect to be asked, 'Have the Hollanders also a religion?' Verily, the Elymas of the nineteenth century is no less a child of the devil than the Elymas of the apostolic age."

—The despotic prohibition, by the Russian Government, of every manner of missionary activity, abroad or at home, of the Protestant churches of Russia, cuts off about $8,000 annually from the revenues of the Leipsic Society, an important amount for a continental society. The rising missions of the Finnish Church are not smitten by this blow, as Finland is not a part of Russia, but a grand duchy of which the Czar is grand duke. It has a constitutional government and a legislature; Swedish, not Russian, is the official language; the Lutheran is the established Church. This prohibition, therefore, does not apply to Finland, but applies to all the rest of the Czar's dominions, at least throughout the Russias. The *Allgemeine Missions-Zeitschrift* well says: "But all unrighteousness *cry to God*, and at last comes His hour to set them home. Meanwhile, may He grant to the oppressed the courage of confessors, faithfulness to their faith, perseverance in prayer and patience."

Persecution along the Baltic and fiendish cruelty in Siberia—the orthodox Czar seems to be doing his best to render antichrist superfluous by anticipating him.

—The German Government has given a singular statement, namely, that in its East African possessions it does not undertake to protect either whites or natives against the attacks of natives, but merely against encroachments of other Colonial Powers! The German dominion in East Africa, according to the showing of the German missionaries, appears as yet to have wrought a great deal of harm and very little good to missions. The German missionaries who are within the English "sphere of influence" express a lively satisfaction in their good fortune.

—The *Allgemeine Missions-Zeitschrift* remarks that in the present inflamed condition of the native mind in East Africa it ought to be regarded as success enough that none of the stations have been destroyed except Pugu, German Catholic, and Dar es Salam, German Protestant. Besides the hatred borne to these as being German, they had actually *provoked* destruction by consenting to receive great numbers of fugitive slaves without any adequate provision for their protection. "In the midst of all this tumult and battle-cry a work has been accomplished in stillness which is of the very greatest significance for the evangelization of East Africa: *the translation of the whole Bible into Suahili*, essentially the work of Bishop Steere and his Archdeacon Hodgson, of the Universities' Mission."

—The Berlin Society has in North Transvaal 11 stations, with 2,300 baptized Christians. There the recent discoveries of gold, with the rushing in of the whites, are threatening a critical time. Pray that a new account of good destroyed may not be laid up against our race. In Transvaal the Berlin Society has in all 11,000, baptized Christians. The most important station is Botchabelo, with 2,310 baptized Christians. The law forbidding more than five native families to reside on one estate has been suspended by the Transvaal government,

and it is to be hoped it will be repealed. It would be fatal to the missions in that Republic.

—The Hermannsburg Mission in Transvaal has in the last year baptized 1,390, raising the number of Bechuana converts to 13,969. In Zulu land the progress of the Hermannsburgers is much slower, the whole number of baptized converts here being now 1,618.

—The number of Basuto Christians in the French mission has lately risen from 6,000 to nearly 10,000. The station of Morija alone has received an accession of 514 communicants. The scholars now number 5,314. The Industrial School has been so successful that at the Grahamstown Exposition the Basutos took the prize above all other South African tribes.

—Unhappily the Roman Catholic—we may here fairly say, the Romanist—counter-mission is more hostile than ever. "It patronizes all manner of demoralizing heathen customs, which the Protestant mission had 'proscribed' in its congregations, *e. g.*, the purchase of wives. 'We are, so to speak, assailed *in our moral position*.' . . . A continually recurring proof that Ultramontanism is ready to ally itself even with heathenism, if only it can harm the Evangelical Church. But it only harms itself and its own moral reputation." This consideration makes it of vital significance whether here at home Romanism shall poison Catholicism, or Catholicism shall reduce Romanism to its lowest terms. The Baltimore archbishopric seems to stand for the latter effort; the New York archbishopric for the former.

—The Scandinavian Missionary Conference which was held in Christiania, Norway, last July, was largely attended, having 552 delegates in attendance—105 Danish, 61 Swedish, and one Finnish, leaving, it appears, 386 for Norway. An animated description of it is given in the *Dansk Missionsblad*. The three Scandinavian kingdoms together send out over 100 missionaries, and contribute 1,000,000 crowns yearly, or about $250,000. The conflict of missionary effort is greatest in Sweden, where there are 9 societies, less in Denmark with 4, least in Norway with 2. As entire consolidation is not practicable, it was urged that different Scandinavian societies, working in the same heathen country, should at least strive after a common liturgy, Bible translation, etc. The next Scandinavian missionary conference is appointed to be in 1893 in Copenhagen.

—To us the name of "Hottentot" has by old habit come to signify the extreme of human degradation. But the *Missions-Blatt* of the Moravian Brethren for February gives a narrative which presents them, as Christians, in a very different light. It seems that in 1810, a wealthy South African Boer, or farmer of Dutch descent, named Burgers, besides his extensive farms, bought at some distance from them, in a mountain basin, a pasturing ground of a number of hundred acres which became his favorite resort, while his farms were managed by his sons

After nearly thirty years of pastoral contentment in this grassy and well-watered valley, he found, in 1838, that he was likely soon to be left alone in it, as his slaves, whose hour of freedom dawned with the first of August in that year, had been so discouraged by him in their religious longings that they would be sure to leave him for some missionary station. He therefore took a great resolve. Surrendering his farms to his sons, he bequeathed his broad pasture-lands, or rather the usufruct of them, to six Hottentot slaves, on condition that they should care for him till his death. When the last of the six should be dead, the lands were to be divided among their children. They immediately established at Bürgerskloof a flourishing Moravian station named Goedvorwacht. But it was surrounded by wealthy Boers, worshippers of Mammon and enemies of Christ. These, conscious how plethoric their purses

were and how lean those of the missionaries, waited grimly year after year, till the last of the six Hottentots, who had been so suddenly raised from the depths into the rank of landed proprietors, should have passed away, nothing doubting but that with their long purses they could then buy up Bürgerskloof from all competitors, and scatter all godliness to the winds. Year after year passed, and one after another of the six dropped away, until the whole continuance of the station, as it appeared, hung on the life of one frail old Hottentot woman, fitly named Christiana. The hearts of the missionaries grew heavy. But for many years "many were engaged in building up an invisible wall of prayer around Bürgerskloof." At last, December 28, 1888, old Christiana fell asleep, 92 years old. There were now thirteen heirs, all poor Hottentots, some a good deal in debt, to whom the Boers around stood ready to pay twice, thrice, nay five times as much for the rich pasture land, with its plentiful springs, as the mission had any hope of raising. And the courts decided that if *one* of the thirteen insisted on it, the whole must be put up to auction, in which case the Boers were sure of the result. It must be remembered that the Moravians claim no authority over the property of their members. They can advise but they cannot control, either civilly or ecclesiastically. Not one of the thirteen, however, could be moved to sell the land to any one except the mission, for the moderate sum of £750, which it could afford to give.

And thus *Goedvorwacht*, through Christ's providence and His humble people's faithfulness, fulfilled its name of Well-guarded, and Mammon retired discomfited. In the various transactions connected with the final settlement, involving the fate of two stations, the Brethren remark that the Hottentots have displayed a dignity, a self-restraint, a submission to Providence, a preference of spiritual to temporal interests, which places them not among the lowest but among the highest of their converts. They contrast their behavior, greatly to their advantage, with the noisy intractableness which the Eskimo Christians sometimes exhibit.

II.—GENERAL MISSIONARY INTELLIGENCE.

Student Volunteer Movement for Foreign Missions.

The following is an outline of the Volunteer Pledge recently issued as No. 3 of Student Volunteer Series:

I.—The necessity for a pledge.—1. To secure decisions. 2. To secure decisions early in the course of study. 3. To confirm those who have decided. II.—What shall the pledge be? III.—The meaning of the pledge: "*We are fully determined to become foreign missionaries unless God block the way.*" IV.—The use of the pledge. V.—Who shall use the pledge?

The necessity for understanding the pledge cannot be too strongly emphasized. "It is the keystone to the arch of the Student Volunteer Movement for Foreign Missions." Volunteers cannot be effective and successful *workers*, it may be fairly said, unless they understand and believe in the pledge. The pamphlet may be obtained of Walter J. Clarke, 50 East 70th street, New York city, at three cents per copy; $1.50 per hundred, prepaid. Mr. Robert P. Wilder has treated his subject in an exhaustive and masterful manner. His style is condensed, vigorous and pre-eminently clear. The little book is stamped by a spirit of consecration and prayer. We are reminded that "spiritual things are spiritually discerned;" hence how neccessary it is for one to be in prayer to understand the messages which the Lord entrusts to some of His children.

The keynote of the Northfield Conference this year was struck early in the session. On Sunday, June 29, Major Whittle preached on "Foreign Missions." Scarcely a speaker during the ten days which followed failed

to recognize the fact that personal responsibility in regard to the evangelization of this blood-bought world was the problem uppermost in the minds of the majority of the men present. Rev. George F. Pentecost, D.D., awakened interest in the proposed "Siege of Bombay," an enterprise in which he will be assisted by men and women both from England and America. Mr. D. L. Moody devoted an hour one Sunday afternoon to the subject of "Preparation," addressed to missionary candidates. One of the most vigorous and stirring addresses ever heard in Northfield was delivered on "Round Top" by Dr. A. T. Pierson. With great earnestness and power he bore in upon the hearts of men his own deep conviction that *the world can be evangelized in this generation.*

Another brief address is still ringing in my ears, the substance of which was as follows: "Fellows, we have no record that a human being has ever been converted save through the instrumentality of some other individual. If this world is to have Christ preached to it missionaries must be, in a sense, man-made missionaries. There are about 85 volunteers here present and 300 Christians on the grounds. Seize the opportunity! Strive by personal effort to persuade these 300 men to enter this missionary service. It is not hard to win men to this work. Let each volunteer strive each day during this Conference to persuade a single man to enlist in foreign work."

Has not this exhortation a possible wider application? Let us turn for a moment from the Conference to a wider student body. On a conservative estimate there are 250 institutions, each one of which contains on an average 10 volunteers. Is it unreasonable to plead that each one of these 2,500 strives to secure each month (estimating nine college months in a year) a new volunteer: 10+250+9 recruits= 22,500 recruits. The objection is urged that this passion for mere numbers is pernicious, and that those numbers already obtained (the 5,000) represent only a small percentage of the men who intend actually to go into the foreign work! Practical common sense demands an estimate if our Lord's last command is to be obeyed in its entirety. Fellow-students, it is our privilege to pray that men shall be faithful. We have a right, the condition having been realized, to claim fulfillment of the promise: "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."

It is possible to evangelize the world in this generation. Let us work as though we believed it, absolutely sure that the endeavor is well pleasing to our Lord and Master.

Foreign missionary meetings were held on Round Top Hill every other evening during the session. These meetings were conducted by Mr. Cossam, who is successor to Mr. R. E. Speer, traveling secretary. On Wednesday evening, July 9, a little meeting of marked character was held on "Round Top." Mr. Dankowt was the first speaker introduced—a gentleman in charge of a medical school in New York city, established for the especial benefit of men who intend to be foreign missionaries. He first called attention to the fact that many of the men and women who have gone into heathen lands *have come back to study medicine.* "It is barbarous," he went on to say, "that the Christian Church should send out people to be removed hundreds of miles from medical assistance and without some knowledge of surgery and medical practice."

Mr. De Forrest, of Japan, undertook to answer the question "What kind of men are wanted in Japan?" and said: "We don't want people with quarrelsome dispositions; but we do want men who can get along with each other. We want men that can love fellows with different color of skin. Furthermore, we want men

with tact and discrimination; men who know when to talk about the natural and when to talk about the supernatural."

Mr. Laffin, who has already spent a little time in Africa, and who expects to return, followed Mr. De Forrest. His face was radiant and his manner touched by enthusiasm. "When men or women draw down their faces and tell me how sorry they are that I am going to benighted Africa, I tell them speedily, 'I don't want your sympathy. Keep it.' No country in this wide world is more receptive to the gospel than Africa. I do not know a village or a town where they won't receive a missionary. One church of 100 to 120 members supports six evangelists. Can you equal that record in this country? With the native African God's Word settles any point of dispute."

Mr. Griswold, who intends to go to Northern India, encouraged the men still remaining at home to shine as scholars, pointing to the great need, both in India and China, of men fitted to train native teachers.

When Mr. Griswold finished the twilight was deepening—it would soon be time for the eight o'clock bell to ring. Mr. Robert P. Wilder was announced to say a few words in closing. "He expected to go out to India before another year had elapsed," he said. At his opening sentence everybody seemed to be listening expectantly. It was very still: no sound was heard except the rising wind and the flap now and then in the breeze of a map of Kolhapur which two friends held as he told about its geography and the people, "a little shorter in stature than we are," those among whom he intended to spend his life. He said: "Of the religion of these people, Hinduism is like a glacier that comes down the mountain and absorbs everything in its way. Buddhism is beautiful externally. When I contemplate this intricate and fascinating system of religion I am reminded of the appearance of the beautiful wall about the city in which I once lived—a wall pierced by windows and crowned by graceful minarets—and when the sunlight streamed upon it it glowed and sparkled as though set with jewels; but underneath that wall, at its foundation, was rottenness, filth and decay."

Space will not admit of telling about obstacles and triumphs of missionary life in India, nor of the crisis. No other man has been so thoroughly identified with the missionary uprising as Mr. Wilder—perhaps no other student in America is better known among Christians, and more deeply loved. And so the personal farewell words, simple and earnest, found a quick and glowing response in the hearts of men that night: "I want to see many here in India some day. I want you to pray for me and my dear India." The notes of the violin could not have been sweeter or more penetrating than these last words. "Blest be the tie" . . . "Like to that above." Never was the old hymn sung with more spontaneity and spirit.

MAX WOOD MOORHEAD.

Notes on India, by Rev. James Johnston, Bolton, England.

—**Indian Church Aid Association.**— This auxiliary, which aims at the Christianization of Englishmen resident in India, is growing in favor. It is estimated that some 60,000 British soldiers are stationed in different parts of the empire, besides large numbers of Englishmen engaged in its civic administration and in the commercial houses and engineering enterprises. The success of missionary work among the natives depends largely on the lives of Europeans living among them. Among the members of the Church of England in Great Britain the significance of these claims is being realized and enforced. One of the advocates in Manchester Cathedral denied

that missionary propagation in India was a failure. It might be asserted by travelers through districts where it was difficult to plant Christianity, or where Englishmen congregated in large numbers, whose lives neutralized rather than sustained the missionary's message. Upon Englishmen in particular lay the solemn responsibility of making reparation for the neglect and failure of their fellow-countrymen in past years to live and preach Christ to India's idolatrous millions.

—**Development of Medical Missions.**—Every year bears evidence to the advance of medical missions among the leading missionary societies which supply an increasing number of nurses and doctors. At the headquarters of the Zenana Medical College in London, students are trained, and subsequently, in connection with one or other of the great societies, proceed on service to the East. Two of the present students are Syrian girls, who, at the completion of their training, will return to their own land as the first Syrian ladies to practice medicine. India, naturally, has most attention. The devoted Miss Hewlett, a fervent helper on behalf of her Indian sisters at Amritsar, writes of its efficiency, and of Miss Bose, the first native Christian lady to be medically educated in England, and now in charge of an extensive dispensary at Taran-Taran. From Mr. W. S. Caine, M.P., whose free criticism of mission work created a storm some months ago, comes an eloquent tribute. He says: "I believe for medical work among Indian women the three great essentials are a knowledge of nursing, of dispensing, and of maternity. The lady who has mastered these things is fit for service in India. I may tell you that it is officially stated that one of the best dispensaries in the northwest provinces is under the charge of one of your former students. In whatever aspect I view the work of the Zenana Medical College, I become the more convinced that it is of the highest value and importance to the whole future of missions."

—**Female Education in India.**—To read of an Indian princess enlarging upon the advantages of education to her less favored sex, is a notable sign of the times in Hindustan. Not long ago, in the ancient town of Gondal, in the Bombay Presidency, at the Monghiba School for Girls, her Highness the Rani Nankooverba distributed the prizes. The occasion was extra jubilant because an ex-student, Ladlubai, a child of poverty-suffering parents, was first in the examination at the Rajkote Female College, and had received an excellent appointment as the head-mistress of the Porbandar Girls' School. This and similar matters gave the lady speakers some inspiring thoughts on the accompaniments and possibilities of education. "My sisters" were invited to let the knowledge which they had obtained teach them "how to win the husband's heart, how to be always agreeable to his wishes, how to pay respects to the father-in-law and mother-in-law, as well as to the father and mother, how to behave towards juniors, elders, and equals, how to keep the house clean, how to acquire proficiency in cookery, how to spend their leisure in reading, sewing, or needlework." The Rani urged the benefits of higher education and the duty of parents teaching their daughters, and finally closing with the exhortation that girls should know something of the women who in many lands were renowned "for knowledge and learning and for various virtues. Some are celebrated for their scholarship; some for their purity of conduct; some for courage, fortitude, enterprise; some, again, for modesty or presence of mind; some for devotion to their husbands; while some have been remarkable for their piety; and others for their excellence in household management."

Generous sympathy is asked for Miss Cornelia Sorabji, the Indian young lady whose university career

at the Deccan College, Poona, was so distinguished. At Somerville Hall she is now reading literature to obtain the place at Oxford equivalent, in the case of a woman, to a degree. Unable to meet her expenses during the next two years' study at Oxford, her special friend, Lady Hobhouse, has opened a fund on her behalf. It is felt that in extending support to Miss Sorabji a powerful impetus will be given to the cause of Indian education, to which this gifted scholar purposes devoting herself on returning to her native land.

—**Lepers in India.**—For 15 years the Edinburgh Mission to Lepers has been combating the evils which attend this terrible scourge. Along with its primary work to evangelize, the agents of the society have alleviated the miseries of the lepers. A bill has been drafted especially affecting the vagrant classes. "Retreats" are proposed in which the sexes will be separated. The society's secretary goes to India to make arrangements for the erection of asylums for adults. These are sorely needed for the lepers' comfort and the protection of the natives from the wandering lepers who spread the disease. In considering the world of woe represented by 500,000 lepers, the most sorrowful problem is the case of the children. A leading authority on the question, Dr. Monro, states, "Leprosy has never been proved to be transmitted without contact, is not constantly transmitted even when both parents are diseased, and seldom affects more than one child in a family." Sir Morell Mackenzie says that hereditary contamination has scarcely any existence. Nevertheless, as early as possible it is important to remove children from the risk of contagion, and in this direction the Edinburgh society is exerting itself. It has one home and branches for the little ones in connection with its three asylums. Let the name of Miss Carleton, M. B., an American lady doctor, be universally honored as an illustration of a woman's self-denying love in taking the medical supervision of the Ambala Asylum, which shows marked improvement in the condition of the patients since she accepted the charge.

—**Zenana Missions—English Wesleyan Women's Auxiliary.**—In speaking of "the condition of women in India," Mrs. Sutcliffe, an earnest lady missionary, alluded to the 120,000,000 women of the country, 40,000,000 of whom were in zenanas and 21,000,000 widows. Of these latter 80,000 were children between the ages of six and sixteen years. Methodist Women's Mission Work in India had achieved much success since its origination in 1858, though even to-day there is only one missionary to about each million of the population. It is apparent that the foundations of heathenism were planted in the zenanas.

—**Church of England Zenana Society.**—At the annual meeting held in May it was reported that at home there has been healthy development in the number of workers, while in the field there are 114 missionaries, with 62 assistants, and 577 native Bible-women and teachers. The death of Dr. Fanny Butler was mourned over. It is noted that everywhere there has been devoted labor and a call for medical mission work, while in school work and zenana visitation there has been distinct encouragement. In funds there is deficit of £1,743, although the income—£25,817—is £951 in advance of the highest amount previously received. The increased expenditure, it is gratifying to know, has not been in the home but in the foreign department, the fact being that, while in the ten years of the society's existence the income has barely doubled, stations have trebled and workers have quadrupled. A worker of seventeen years' service, Mrs. Ellwood, spoke of the great subjection of the Hindu women, and only could their Christianization be effected by women. Latterly, zenana work has

made rapid strides. Everywhere the toilers were welcomed with open doors. Not long since the native women shrank from their missionary sisters. Mrs. MacDonald, from Southern India, referred in glowing terms to zenana developments. The sowers, English ladies, last year increased from 100 to 117, more than 20 of whom were honorary missionaries who did not take a single penny from the funds. In the same period the Bible women's roll had risen from 139 to 141, the mission houses from 2,275 to 3,321, schools from 177 to 183, and the scholars from 6,686 to 7,411. Truly the zeal of the society's workers indicated real, heroic, consecrated devotion.

—**Welsh Calvinistic Methodist Foreign Missions.**—Meeting in Liverpool in May, this sturdy branch of the Church of Christ was largely concerned with its foreign work. Passing from its evangelical labors in Brittany, special attention was centered in the Indian missions. By comparing the figures with those of 1861, the following results were tabulated:

	Churches.	Communicants.	Congregations.
1861,	6	158	500
1871,	16	514	900
1881,	36	2,600	3,326
1889,	78	6,054	8,424

This famous field, scattered over the Khassia Hills and sometimes spoken of as the Assam mission, is the crown of the society's harvest abroad. No written language existed in Assam at the inauguration of the mission. Meanwhile, the missionaries have translated the scriptures into the tongue of the people. A monthly periodical was issued in the native speech for the services of the churches and musical classes opened on the tonic sol-fa system, which the natives much appreciated. The Khassian Mission was being strengthened in the direction of medical attendance and schools for higher education. By the celebration of the jubilee of this mission in 1889, the collections had been augmented. Preaching stations numbered 163, candidates for membership, 934; day scholars, 4,134. Reinforcements are wanted for Khassia Hills, Jaintia, and also for Brittany. The movement to raise £20,000 in celebrating the jubilee of the Welsh Calvinistic Foreign Missions, for the more effective pursuit of mission work and training of native missionaries, has resulted in half the amount being raised and its probable full realization next year, on behalf of which widespread interest exists.

Africa.

THE ANGLO-GERMAN AGREEMENT.

[This is an event of great importance in its bearings on the future of Africa, especially in the matter of missions. At first English sentiment severely criticised some of its provisions, especially the ceding of Heligoland to Germany. But reflections and a full understanding of the details has wrought a change, and the feeling now is one of satisfaction. The point of greatest importance is the acknowledgment of the English protectorate over Zanzibar and Pemba. For Zanzibar is not only the largest city on the African shores of the Indian Ocean, and the headquarters of commerce, government, and language, but the base of extensive mission work. As England has always been foremost in putting down the slave trade, the practical control of the policy of the Zanzibar Government will greatly facilitate this part of her work. Looking at it, therefore, from the missionary and philanthropic point of view, we have every reason to feel satisfied with the settlement arrived at between England and Germany, and we hope that when a like arrangement is concluded between England and Portugal we shall have matters as satisfactorily settled on the coast of Lake Nyassa.

The boundary between the English and German "spheres of influence" is to be what is known as "the Stevenson Road," and may be indicated by a line drawn from the mouth of the Bokura river on the western shore of Lake Nyassa, to the mouth of the Kilambo river on the south shore of Lake Tanganyika. Germany is to retain the country north of the line, and to the Congo Free State, and along the first degree of south latitude, a divergence of the boundary being conceded around the western shore of Nyanza, so as to include Mt. M'Fumbiro in the British "sphere," and make the frontier agree, as nearly as possible, with Stanley's treaties.

The all-important feature of the adjustment is that it throws almost the entire responsibility of the continuance of the slave trade on England and Germany. Zanzibar is a great

slave mart; England will now control the island. Droves of slaves are annually driven from the great lakes across the equatorial regions to Gondokoro and down the river to Khartoum and across to the Red Sea. England virtually assumes the responsibility of this country. The roads across from Tanganyika, Nyassa and Victoria Nyanza are also highways of slave trade. For these Germany must now be responsible. The whole area blighted by the slave trade is now open to an exercise of authority and vigilance on the part of these two great Powers which ought soon to suppress the awful traffic.

We quote from the July *Church Missionary Intelligencer* a lucid statement of the "agreement" and its relations to the work of the great English and Scottish missionary societies in Africa.—J. M. S.]

This agreement is an important political event, and will, no doubt, be much discussed in that aspect, but there are indications already that a final settlement on the lines proposed will be accepted cordially by the German and British nations. Our interest here is non-political, although at the same time, looking at the settlement in its broad aspect, apart from party, it cannot but be a source of thankfulness that these two great nations, the pillars of European Protestantism, have found a satisfactory solution of questions of territory which might have given rise to dispute and alienation. If they proceed in friendly accord, we have one of the best guarantees that the inner African slave trade is doomed, and that the time is hastening on when civilization and Christianity will win the day in the Dark Continent.

We look at the details of the agreement, and we give the first place here to the protectorate of Zanzibar. From the German *Official Gazette* we learn that Germany assents to the assumption by England of the protectorate over the Sultanate of Zanzibar. This must be regarded as no small concession on their part. Of course France or some other Power may still do what it can to hinder this assumption. But here it is satisfactory to find Lord Salisbury speaking out quite decidedly in his despatch, June 14th: "England will further assume, with the consent of the Sultan of Zanzibar (which has been given), the exclusive protectorate over the Sultanate, including the islands of Zanzibar and Pemba." "The direct control and extensive influence," Lord Salisbury adds, "which this arrangement will confer upon Great Britain, will furnish a powerful assistance to the efforts which are now being made for the suppression of the maritime slave trade as well as for the extirpation of slavery itself."

The Universities' Mission, which has made Zanzibar its headquarters, has thus a firm basis for those operations to which Bishop Steere consecrated a life of so much learning and devotedness, and which are still so earnestly followed up by Bishop Smythies. The mission will now hold in favorable circumstances this important centre for Christian education and for the training of teachers, catechists and the native clergy. It is true the great outfield of their mission work will be now chiefly in territories under German rule, but already the report is favorable as "to the steady administration of affairs by the German Government," so that "the spiritual work of the society is no longer disturbed by wars and rumors of wars." Under the British flag German missions have greatly flourished in India, and especially in South Africa, and there is every reason to hope that when the German rule is firmly established the mission will enjoy security and friendly support.

The Church Missionary Society and the London Missionary Society have also their stations in German territories, and they may anticipate the same friendly support under the German protectorate. The Church Missionary Society has also its special grounds of thankfulness as regards this settlement. Its work will be chiefly under the British flag, and what a wide door opens before it! But it scarcely belongs to us here to enter on so wide a field. We may only notice how much Lord Salisbury's words suggest. "Upon the east coast the German Government has agreed to surrender all the territory it occupies or claims north of the British sphere of influence. The whole territory up to the Juba, with a coast line of more than 200 miles, is under the British protectorate. The effect of this arrangement will be that, except so far as the Congo State is concerned, there will be no European competitor to between the first degree of south latitude and the borders of Egypt, along the whole of the country which lies to the south and west of the Italian protectorate in Abyssinia and Galla Land."

Another part of this Anglo-German agreement relates to Lake Nyassa and Nyassa Land. In these regions the Scottish missions have been laboring for years, and with conspicuous success. The Church of Scotland has its mission to the south of Lake Nyassa,

close to the Shirê. It is a country of fertility and of much promise, but it does not enter into the agreement, as the British Government has here to come to a settlement, not with Germany but with Portugal. The subject of keenest dispute here betwixt England and Germany has been as to what is called the Stevenson Road. As to Lake Nyassa itself there has been less difficulty; the eastern shore where the Universities' Missions are established has been assigned to Germany; the western shores, where the Free Church Missions have been successfully established, are to remain British. The Stevenson Road joins Lake Nyassa at its northern end to Lake Tanganyika at its southern extremity. As to its being a road, if Mr. Johnson, Her Majesty Consul's authority is to be accepted, there can be no question. Some 52 miles from the northern end of Lake Nyassa have been carefully engineered; in fact in the construction two able engineers were employed, Christian men, and they laid down their lives in the work. Along this road a steamer was carried in pieces to Lake Tanganyika and launched there on its waters for the London Missionary Society. The Germans here have done nothing; were they to be allowed to enter into the labors of these energetic Scotchmen? It has been arranged that it is not to be so.

There are other parts of the agreement on which we can but barely touch. There is undoubtedly a break between the territories under British influence north and south, extending from 1 degree south latitude to Lake Tanganyika. On its western extremity, this is so far diminished, however, the British sphere of influence extending so far south as to include the mountain M'Fumbiro (10,000 feet high). This is to make the frontier "coincide as nearly as possible with the region covered by Mr. Stanley's treaties." It has been agreed that the passage here for British goods and British subjects will be perfectly free and exempt from transit duties.

There are two other points of agreement in the compact; Germany is to be allowed to extend its influence in South Africa to the 21st degree of longitude, in place of the 20th degree. Lord Salisbury is of opinion that Lake Ngami will remain still under the British protectorate, as its longitude is believed to be 22 degrees.

Heligoland forms a part of this Anglo-German settlement. What its value is politically, it is not our part to estimate. But weighed morally and religiously in the balance, our protectorate of Zanzibar is of vastly more consequence to the interests of humanity and the cause of religion.

J. E. C.

STANLEY AND THE BRUSSELS CONFERENCE.

[We are glad to see that this intrepid explorer, who doubtless understands the present condition and needs of Africa better than any other living man, is in full accord with the conclusions of this important Congress, which has just closed its sessions, as to the remedy for the wholesale slaughter and devastation which is going on in the Dark Continent.—J. M. S.]

"There is only one remedy for these wholesale devastations of African aborigines, and that is the solemn combination of England, Germany, France, Portugal, South and East Africa, and Congo State against the introduction of gunpowder into any part of the continent except for the use of their own agents, soldiers and employés; or seizing upon every tusk of ivory brought out, as there is not a single piece now-a-days which has been gained lawfully. Every tusk, piece and scrap in the possession of an Arab trader has been steeped and dyed in blood. Every pound weight has cost the life of a man, woman, or child; for every five pounds a hut has been burned; for every two tusks a whole village has been destroyed; every twenty tusks have been obtained at the price of a district, with all its people, villages and plantations. Whom, after all, does this bloody seizure of ivory enrich? Only a few dozens of half-castes, Arab and negro, who, if due justice were dealt to them, should be made to sweat out the remainder of their piratical lives in the severest penal servitude.

"On arriving in civilization after these terrible discoveries, I was told of a crusade that had been preached by Cardinal Lavigerie, and of a rising desire in Europe to effect a reform by force of arms, in the old Crusader style, and to attack the Arabs and their followers in their strongholds in central Africa. It is just such a scheme as might have been expected from men who applauded Gordon when he set out with a white wand and six followers to rescue all the garrisons of the Soudan, a task which 14,000 of his countrymen, under one of the most skillful English generals, would have found impossible at that date. The last thing I heard in connection with this mad project is that a band of one hundred Swedes, who have subscribed £25 each, are about to sail to some

part of the east coast of Africa, and proceed to Tanganyika to commence ostensibly the extirpation of the Arab slave trader, but in reality to commit suicide."—*Scribner's Magazine.*

"NELSON'S STARVATION CAMP."

[The following passage from Stanley's book gives one of many vivid and thrilling pictures of suffering endured during this ever memorable expedition for the relief of Emin Pasha.—EDS.]

"On the morning of October 6, 1887, it was evident that Captain Nelson and fifty-two of the black men were wholly unable to travel further. It was decided, therefore, to leave these in camp, while Stanley and the other white and black men—211 in all—went forward to try to find some food. Nelson and his fifty-two men were left with hardly any food in a camp on a sandy terrace, encompassed by rocks and hemmed in narrowly by dark woods which rose from the river's edge to the height of 600 feet, on the bank of the Drumiwi, there a writhing and tortuous stream, making an unceasing uproar, and with two cataracts not far away, each rivalling the other's thunder. A gloomier spot for a camp could hardly have been selected. Stanley, with his 211 men, started on October 7th. They made their way as well as they could at a funeral pace, marching sometimes only four and a half miles a day, through woods with dense undergrowth, living on the fungi and berries they could find, glad even to get nux vomica, suffering the pangs of unappeasable hunger, all frightfully thin, though the whites not so much reduced as the colored men. They had occasionally to climb hills, which, in their enfeebled condition, caused their hearts to palpitate violently. Hunger, followed by despair, killed many of the colored men. The night of the 17th was ushered in by a tempest which threatened to uproot the forest and bear it to the distant west, accompanied by floods of rain and a severe cold temperature. The next day, however (the 18th), relief came. They reached a community of Manyema, Arabian ivory hunters, who had arrived five months before. Here, at last, they had food; but alas! they had lost the power to digest it. 'Nature either furnishes a stomach and no food, or else furnishes a feast and robs us of all appetite.' The party began to suffer from many illnesses, the result of the food it had so long been unused to. The Manyema on the first day were very gracious and friendly, on the next day were less so, because the fine cloth and fine beads they expected to receive for the food furnished were not forthcoming, and it seemed for a time improbable that enough food could be got to send any to Nelson. By the 26th, however, matters were arranged, and on that day Mr. Jephson, with forty Zanzibaris and thirty Manyema, set out to rescue Nelson, whose camp was reached on the 29th. Pitiable, indeed, was the condition of things there. Of the fifty-two men left with Nelson, five only remained, of whom two were in a dying state; all the rest had either deserted or were dead. Nelson himself, having hardly left his tent on account of his badly ulcered feet during the absence of Stanley, had lived chiefly on fruits and fungi his two boys had brought in from day to day. Jephson found Nelson sitting near his tent, worn and haggard looking, with deep lines about his eyes and mouth, and the latter could do nothing but sob and turn away and mutter something about being very weak. But Nelson recovered slowly and has lived to return."

Japan.—American visitors at the recent Paris Exposition were astonished at the educational exhibit from Japan; an exhibit which showed greater intelligence, more thorough methods, and more progressive educational development in Japan than exist in this country. The recent report of the Japanese Minister of Education, summarized by "the nation," is exceedingly interesting and significant. There are in the empire 10,862 school districts; the total population being 39,701,594, and the children of school age numbering 6,740,929. The empire employs 62,372 teachers, and there are at present enrolled in its various schools about 2,800,000 children. When the great reform of Japanese institutions was undertaken twenty years ago, the principle of education was accepted as the basis of all progress, and nothing has shown the capacity, intelligence, and adaptibility of the Japanese mind more strikingly than the thoroughness, progressiveness, and fruitfulness of the educational system they adopted, and which has now become thoroughly seated in the respect and affection of the Japanese people. In addition to common schools in all

parts of the country, a seaside laboratory has been established on Yeddo Bay for the study of marine life. Advanced courses in art and science are to be found in the university. High-class commercial schools, schools of fine art, schools of music, schools for the deaf, dumb and blind, law courses in German, French and English, libraries and museums, all form a part of this admirable system. The Imperial University at Tokio numbers 864 students, and there is also in the same city a kind of Japanese academy, made up of eminent native scholars, who publish a magazine and are compiling an encyclopedia. Among the teachers in the Japanese schools are nearly two hundred Europeans; while among the men who have furnished text-books or have otherwise contributed to this remarkable educational progress are found the names of many Japanese who have studied in our own schools and colleges. This record is a notable one, both on account of the completeness with which a very superior educational system has been built up in Japan, and on account of the promise for the future which it contains. The Japanese are building on a strong foundation.

III.—MISSIONARY CORRESPONDENCE FROM ALL PARTS OF THE WORLD-FIELD.

China.

PLAN OF THE UNION OF THE PRESBYTERIAN CHURCHES.

A Conference on Union, composed of the representatives of seven Presbyterian churches laboring in China, was convened in Shanghai, China, May 12, 1890. At this Conference it was found that on account of the diversity of language and the difficulties of travel, the representatives of two churches believed organic union impracticable. After the adjournment of this Conference an informal meeting of delegates, representing five different Presbyterian missions, was held, at which were present: Rev. A. P. Happer, D.D., Presbyterian Church, U. S. A. (North); Rev. John Ross, United Presbyterian Church of Scotland; Rev. T. C. Fulton, Irish Presbyterian Church; Rev. John L. Stuart, Presbyterian Church, U. S. A. (South); Rev. D. McGillivaray, Canadian Presbyterian Church (in Honan).

Dr. Happer was called to the chair. It was recommended that steps be taken to form an organic union between the churches here represented and any others who may desire to join them. A plan of union, similar in some respects to the one adopted by the Presbyterian Churches in India, was proposed, and at a subsequent meeting of the full delegations unanimously approved. Following is the plan:

I. That a constitution be drafted for the Presbyterian Church in China, based upon the constitutions of the Presbyterian Churches in Europe and America. (*a*). That, if foreign missionaries and ministers retain their connection with their home church courts, they shall have no vote in the China church courts, but only the right to counsel and advise; but if they sever their ecclesiastical connection with the home churches and submit to the discipline of the ecclesiastical courts in China, they shall be full members of these. In all cases it shall be left to each individual foreign missionary or minister to choose for himself one or other of these two relations, but during a temporary sojourn at home he may resume full connection with his former church court.

II. The doctrinal basis of organic union shall be: (*a*). The Apostles' Creed. (*b*). The Nicene Creed. (*c*). The Westminster Confession and Catechisms.

III. Presbyteries shall be composed of the missionaries, the pastors and the churches occupying the same territory. These Presbyteries shall, for the present, constitute one Synod, which shall meet once in five years.

At a meeting of the full delegations, held at Shanghai, May 14th, it was resolved:

1. "That Rev. Dr. Happer, Rev. J. Goforth, Rev. J. Ross, Rev. John L. Stuart and Rev. T. C. Fulton be requested to present this basis of union to their respective bodies for their approval, with a view to bringing the matter fully before the assemblies of 1891."

2. "That these delegates intercommunicate the action of the respective bodies as soon as practicable."

3. "That these resolutions, with the whole action in the matter of organic union, be printed for distribution among the delegates."

A. P. HAPPER, D.D., *President.*
S. I. WOODBRIDGE, *Secretary.*

Chili.

[We give below a letter, addressed to Mrs. Dr. Asbury Lowrey, whose husband is one of the vice-presidents of Bishop Taylor's Self-Supporting Mission in South America, sent to us for publication.—EDS.]

Santiago, May, 1890.

Our Spanish work in Serena is progressing grandly under Dr. Canut; we have 40 pro-

bationers and 300 in regular attendance at worship, patto (yard or court) crowded with people anxious to hear the Word of Life. Plenty of persecution; but no matter, that don't harm. Bless God for the awakening shown amongst this people! Oh, do buy us a lot on which to build a church. There is one for sale at $800, another at $1,000; either would suit us, and for either we would be thankful. The $1,000 lot is much the better suited for our purpose. Surely we should have one of these at once.

Our Spanish work in Valparaiso increases in interest with astonishing rapidity; its needs are very great. In Valparaiso especially we need a church and one of the best men in the Methodist Episcopal Church to supply English work there. Give us the church and the pastor and Methodism will take root there at once and flourish.

Communion was administered at Concepcion last Sabbath; the church was full and several joined the society; the Spirit of God was present. There are now 100 girls in the school here.

Rev. James Benge, pastor of the church at Iquique, writes May 10, 1890:

"We have here a properly organized church, consisting of a pastor, a local preacher, a class leader, eight members and six probationers, all working together in harmony. Our class meetings, prayer and Bible readings, are true means of grace. Most of our members and probationers are present at every meeting."

Dr. Hoover is wonderfully quick at acquiring language. He superintends the meetings of the native church, which has a dozen or more members and probationers, among them a lad of 17 who has been educated in the school and is filled with a desire to serve God. He gives short addresses to the people. Dr. Hoover preaches in English, and a little in Castilian; both English and Spanish congregations are good, much interest being shown in religion.

Every form of religious literature we offer the people is received with avidity and carefully read. Bible agents sell their books in large numbers; the people seem to crave God's Word and buy liberally. This means enlightenment.

A few days ago we laid in the grave the body of a lad, of Scotch family, who had been one of our pupils. Dr. Hoover, with some 50 of the school boys, went in procession to the cemetery, where, during service, the boys sang "Beautiful Home" by the last resting-place of their companion. It was an unprecedented event in the history of Terapaca, the sweet voices singing tremblingly, while tear drops coursed down the faces of many native born. Chilians singing in English a song of Heaven in a Chilian grave-yard marked an epoch in her history fragrant with promise for the future. Soon these boys will be Chilian men, and the lessons of the grave and the hope beyond will never depart from their memories.

Miss Rugg, late of the Ohio Wesleyan University, writes: "This is work to be enjoyed for its own sake, imparting knowledge to others—and this we do for His sake, Who gives us such blessed saving knowledge of Himself. I constantly feel that my stay in Iquique is one of great pleasure and profit. Though never wishing myself back home, my thoughts are often in that direction."

Faithfully yours,

MRS. A. W. LA FETRA.

India.

YOUNG MEN'S CHRISTIAN ASSOCIATION WORK.

While the first chapter of this history may to some seem only a common place record, those who understand the situation sufficiently to read between the lines will see in it a deeper significance and the earnest of untold possibilities. Because this new departure in Madras will no doubt be repeated in many other cities of the Orient, the record may well be given more in detail.

In March, 1888, the Madras Missionary Conference listened to a statement by Rev. Jacob Chamberlain, D. D., telling of the magnificent movement he had recently seen in progress among the young men of the United States and Canada for the salvation of their fellows, and of the young men of other lands. He suggested that thoroughly trained and experienced leaders might be sent out and supported by the American associations, to organize the Christian young men and set them at work to reach their fellows by means of Young Men's Christian Associations, whereupon the conference unanimously took the following action:

"Considering that this Conference has on many occasions called the attention of the churches to the existence of a well prepared field among the educated non-Christian young men of Madras, and begged them to send a special agency to work it, it regards this proposal as a Providential response to their appeals, and it will gratefully welcome such well qualified, thoroughly trained agents as the American Young Men's Christian Associations propose to send, and it will give them its cordial sympathy and co-operation."

Responding to that action, I reached Madras on the 9th of January last, and was met by Mr. L. D. Wishard, who is visiting the students of the East as a representative of the College Young Men's Christian Associations of Europe and America. Predisposed as we were to Madras, by the action of the Missionary Conference and other Providential indications, that this was the likeliest point for beginning this work, we had, nevertheless, left it an open question whether or not the time was yet ripe to organize here. The very day of my arrival, a conference was held with the missionaries, and, notwithstanding the colleges were all closed for the holidays, it was decided to take advantage of Mr. Wishard's

presence to hold a Union meeting of Christian young men in Memorial Hall, Saturday evening, January 18th. We held four preliminary meetings, explaining our purpose and making acquaintances. There were 300 present at the Union meeting, and it was evident that the time had come to fully inaugurate our work by and for the young men of Madras.

A voluntary commitee of management was constituted, consisting of five native Christians, four Europeans and one Eurasian, seven of the ten being laymen. Mr. W. Rierson Arbuthnot was elected president and Mr. J. L. Duffield, of the Bank of Madras, treasurer. An assistant secretary being required, Mr. J. Gnanamuthu, a native Christian of Tinnevelly, just graduated from the Christian College, at once entered upon these duties.

We got immediate possession of the most eligible building in the city, already furnished in part for our purposes. This building, two stories high, eighty feet by sixteen, with a shaded yard in front, centrally situated on the Esplanade, overlooking the sea alongside of the Christian College, within two minutes' walk of the Church of Scotland College, five minutes from the Hindu College, and ten minutes from the Medical College, is within easy access of several thousand students, many of whom daily pass our doors. Important improvements were begun, renovating the place, and improving the ventilation. Down stairs a reading room, bath-room and kitchen. Upstairs a room, seating seventy-five, was devoted to meetings and social purposes, adorned with pictures, curtains, etc., and furnished with chess tables and checkers. On this floor there is also an office, where meetings of the board and of the committees are held.

The formal "opening" was on the evening of March 7. Between five and six o'clock there was a musical reception; the rooms thronged with members and friends. The public exercises were held in the evangelistic hall near by, which was crowded with the young men of Madras, Christian and non-Christian, Brahmin and Sudra, native and Eurasian. It was gratifying to find so large a number of young men who, though without the pale of the Church, had been led thither by conscious or unconscious interest in Christian work designed to further the true progress of India. The Lord Bishop of Madras presided, and addresses were delivered by Dr. Miller, principal of the Christian College, and others.

The attendance in our rooms has increased steadily from the first, the daily average the first week being 15, and in successive weeks, 31, 47, 51, 68, 94, 106, 102, 141. Even during the hottest weather, many members being absent during the college vacation, the attendance has decreased but little in the reading-room, and actually increased in the social room.

The membership has grown gradually—February, 35; March, 85; April, 110; May, 125—until now, early in June, we number 131, who have paid the annual fee in advance. This includes not more than 100 sustaining members, who contribute not less than 10 rupees each. Of the membership, 48 are "active," *i. e.*, communicant members of Protestant churches, having the right to vote and hold office in the association; 83 are "associate" members, so that it is evident non-Christian young men are being brought within the influence of the association. 84 are natives, 29 Eurasians, and 18 Europeans, proving that it is possible to work on so broad a basis, ignoring race prejudices, despite predictions to the contrary. The further fact that, of the 84 native members, 34 are Hindus (of whom 16 are Brahmins) and 2 Mohammedans, shows that the association will bear heavily against the caste barrier. The occupations of our members are: Students, 48; teachers, 23; in Government positions, 19; mechants, 6; clerks, 10; railway service, 3; clergymen, 7; bankers, 2; catechists, 2; secretaries, 2; barristers-at-law, 2; physician, 1; unemployed, 3; unknown, 2.

The privileges offered are not great as yet. The reading-room is well supplied with Indian and foreign publications. The social room is furnished with games, such as chess and draughts. We have about 100 volumes for a library; a taste for healthy literature will be cultivated, and the reading of young men be directed, if the library is so enlarged that it can be made circulating. We expect soon to secure athletic grounds and to have a competent instructor in the physical department, a class in vocal music, and probably also an orchestra; but for lack of room we cannot meet the demand for other classes, especially in technical branches.

Since the middle of March Friday evenings have been devoted to literary and social features alternately. The social hour is spent informally with music, recitations, games, etc. Our course of lectures on literary and scientific subjects has become so popular that on one occasion 177 crowded into a room large enough for only half that number.

Since January Saturday evening has been devoted to a Bible class, preceded by a short service of song. The average attendance has been 48, Hindus as well as Christians attending, and most of them bringing their own Bibles and note-books. During the college vacation the class is converted into a young men's gospel meeting, in which the members take part.

A Bible training class, composed of six young men, pledged to invariable attendance and at least three hours' study a week, is being conducted through a systematic course, to prepare workers.

At the close of every evening the members of the reception committee conduct a brief informal service of prayer, to which those in the rooms are invited.

At our first quarterly members' meeting, 71 being present, the reports from the various committees would have done credit to any similar association in the West. Most of the active members are at work on the committees.

3,000 rupees, it was estimated, would be required for the expenses of this year, including furnishing. We have already secured 2,500 in membership fees and annual subscriptions of sustaining members, and it is believed that the work will become locally self-supporting, apart from the salary of the general secretary.

The building is already too small to accommodate the growing membership, and the management feels the pressing need of another building adapted to the peculiar requirements of this four-fold work, and for the funds to build the association must look to generous friends in America.

The Young Men of India, our eight-page monthly paper, is bearing tidings of this work through the land, and we are now in correspondence with twenty-two other associations in India.

Already "first fruits" are beginning to appear; success is provoking opposition—a welcome relief from death-like indifference. For example, a Hindu member who has attended evening prayers and my Bible-class quite regularly has shown anxiety to know the truth, and seems not far from the Kingdom. On a Saturday evening, about two weeks ago, he was waylaid and prevented from coming to our Young Men's Gospel Meeting. After being struck he escaped, and went quietly home. A few days after he came to get an English Bible, supplementing his Tamil New Testament which he has been using for some time; he also attended a native church with one of our active members. Then a rumor was started at his home that he was becoming a Christian, and persecution commenced. Last Sunday he went with his brother, according to custom, to his native village to attend a ceremony for a sister who had recently died. Sixty or seventy relatives had gathered to perform Pujá for the deceased, but when the time came to eat they refused to take food with our friend, because they said he was going to become a Christian. They insisted upon his shaving his head and putting on the caste-mark of his god which he had abandoned. He was taken to the temple. Excitement ran high. They demanded that he take an oath not to become a Christian, which he persistently refused to do. Alone, with no defense save the feeble protest of his brother, he finally consented to have the marks put on for fear they would kill him. He is keenly conscious of the shame which he feels he bears, and is more pronounced than before in his purpose to follow Christ. Indeed he assures me now that he is quite ready to be baptized. He needs instruction, however, and our hope is that other members of his family may join him a little later. To become a Christian here means literally the loss of all things. Those words in Mark xi:29-30 never meant so much to me before as when this young man and I read them together: "There is no man that hath left house or brethren or sisters or father or mother or wife or children or lands, for My sake and the gospel's, but he shall receive an hundredfold—*with persecutions*—and in the world to come eternal life." Food and water and fire are cut off from the man who dares to break caste.

The young Brahmin convert who led our Young Men's Meeting last week and made a ringing appeal for fearless confession of Christ at any cost, is regarded by his friends as dead and his funeral obsequies have actually been performed. When another of our active members, one of my training class, was about to be baptized, poisoned food was sent him by his own mother, and the road near my bungalow was thronged with a mob of 2,000 Hindus, infuriated at the missionary who was to perform the ceremony. What far-sighted wisdom Jesus displayed in appointing baptism as the sign and seal of complete separation from the dead past!

Dr. Chamberlain did not exaggerate when at Northfield, in the summer of 1887, he declared that this was "the opportunity of the ages" now presenting itself to the Young Men's Christian Association here in India. What is being done in Madras can be done throughout India. Calls for experienced general secretaries have already come from Calcutta and Colombo and Allahabad, and other cities are making similar demands. But the pressing need of the hour is to establish permanently in a suitable building this growing work that has begun so well in this stronghold of Hinduism. We are praying for the needed funds. "The God of Heaven, He will prosper us; therefore we His servants will arise and build." Are ye who read this record to "have no portion nor right nor memorial" among the fifty millions of young men of India—so many of whom have English education but are "without Christ, having no hope and without God in the world?"

Yours in His name and theirs,

DAVID MCCONAUGHY, Jr.

IV.—INTERNATIONAL DEPARTMENT.

CONDUCTED BY REV. J. T. GRACEY, D.D.

Chinese Education—Past and Present.

BY REV. MARCUS L. TAFT, OF PEKING UNIVERSITY.

(Paper read before International Missionary Union, June, 1890.)

"Formerly Confucius had young Hsiang Toh for his teacher;
Even the sages of antiquity studied with diligence.
Chao, a minister of State, read the Confucian Dialogues,
And he, too, though high in office, studied assiduously.
One copied lessons on reeds, another on slips of bamboo;
These, though without books, eagerly sought knowledge.
(To vanquish sleep) one tied his head (by the hair) to a beam, and another pierced his thigh with an awl;
Though destitute of instructors, these were laborious in study.
One read by the glowworm's light, another by reflection from snow;
These, though their families were poor, did not omit to study.
One carried faggots, and another tied his books to a cow's horn,
And, while thus engaged in labor, studied with intensity."

Such are some of the inspiring sentiments in the "*San Tzu Ching*," the universal primer, committed to memory by every Chinese lad who enters upon the road of learning. Well do I remember the pardonable pride of a certain Chinaman at Kiu Kiang, China, who brought his little brother before me to have me hear him recite the "*San Tzu Ching*." Being winter, the little urchin was clad in cumbrous, cotton-wadded clothing, and appeared hardly old enough to walk alone. Quickly facing about, with his back towards me, and constantly swaying from side to side, this Chinese youngster glibly recited the entire "Trimetrical Classic."

Another peculiarity in Chinese schools, besides "backing" and swaying during recitation, is studying aloud. It was to this universal practice that the late Viceroy, Tso, referred, a few years ago, in his report to the throne upon his repulse of the Russians from the northwest province of China, when he stated that, as his victorious troops were returning towards the capital, they could frequently hear sounds from certain buildings as of "the humming of bees." This poetical allusion would be readily understood by any intelligent Chinaman as meaning "students studying aloud"—a sure sign of peace and prosperity.

"*Pai Chia Hsing*," or "100 Surnames," is the title of the second book which the youthful John Chinaman is required to memorize. This explains why, although the population of China amounts to hundreds of millions, there are only 100 purely Chinese surnames, and, therefore, we in this country so often see so many of the same name, as Chang, Lee and Wang.

Four other books, based upon the Confucian Classics, as well as the famous "Four Books" and "Fine Classics," are, in due order, mastered by the patient, ambitious scholar.

These Confucian Classics inculcate morality and teach jurisprudence. In comparison with the ancient writings of India, Greece and Rome they are remarkable in the absence of the vulgar and obscene. Some of the poetry is truly of a high order. Take an example of an ode, composed by Wan Wang, about 1,000 B. C., which may remind us of a more modern production on a smilar topic:

"THE SWEET PEAR TREE.

(1.) "O! Fell not that sweet pear tree!
See how its branches spread!
Spoil not its shade,
For Shao's chief laid
Beneath it his weary head.

(2.) "O! Clip not that sweet pear tree!
Each twig and leaflet spare—
'Tis sacred now
Since the Lord of Shao,
When weary, rested him there.

(3.) "O! Touch not that sweet pear tree!
Bend not a twig of it now;
There, long ago,
As the stories show,
Oft halted the Chief of Shao."

The familiar lines, "Woodman, Spare that Tree," are thus, by this Chinese poet, anticipated by over twenty-five centuries.

Throughout China there is no system of public education. Many schools are started by wealthy parents for their sons, and other pupils are allowed for a small sum to attend. Other schools are carried on by well-to-do Chinese as meritorious deeds, for which they will receive due credit in the world to come.

The attractive incentives to study are honor, office and immunity from corporal punishment, obtained through the civil servive examinations. District, provincial and national examinations, if successfully passed, open the door to rank and office. Nearly all youths in the empire may compete in these public examinations. Throughout China there is no aristocracy of wealth, rank or caste. Only the aristocracy of intellect prevails. The son of a poor coolie as well as the son of a rich mandarin may alike compete in this intellectual tournament. Whoever succeeds, whether of a rich or poor lineage, may, provided he has the brains, attain a position next to the emperor himself. This, in fact, is the ballot of the Chinese. This system of competitive examinations, in operation during nearly thirteen centuries, has done more to maintain the integrity of the Chinese empire than any other factor, excepting, perhaps, filial piety, to which God attached the first promise in the Decalogue.

Most remarkable has been the loyalty of the Chinese *literati*. During that long and bloody Tai Ping Rebellion "not one imperial official voluntarily joined the Tai Pings, while hundreds died resisting them" (*v.* Williams' "Middle Kingdom," Revised Edition, Vol. I., p. 563). Compare such unanimous loyalty of Chinese officials with some of the graduates of West Point and Annapolis during our late Civil War, and the contrast will be more evident.

These Governmental examinations place a premium upon learning and furnish worthy incentives to every aspiring youth to acquire an education. Conceit, conservatism and caution were legitimate results of this contracted, antiquated curriculum of study. The ordinary Chinese scholar, with his enormous goggles and long finger-nails, indicative of leisure and erudition, considers that he, like the Pharisee of old, is the personification of all wisdom. Their conceit is something prodigious. Nearly ten years ago, shortly after my arrival in China, as I was studying with one of these *literati* as my teacher, we came to a point where I could not comprehend what he was trying to explain. Since he could speak no English and my knowledge of Chinese at that time was very limited, he resorted to the object method of instruction. He was endeavoring to explain the difference between China and foreign countries. So he drew a large circle, and inside wrote "Middle Kingdom"—one of the names for China, and over the rim of this large circle he drew a very small circle, marking it "Outside Countries." His notion was that China, the "Middle Kingdom," comprised all the best portion of the world, and over the border of this, where no one would live if he could possibly help it—why, there were the United States, England, France, Germany, Russia and all other foreign countries.

Conservatism is also a natural result of their educational training. The Chinese seem to think that whatever was good enough for their illustrious sage, Confucius, who lived about five centuries before Christ, is good enough for them to-day. To alter now what suited him then would be irreverence. As an instance of this look at the springless, seatless, rude cart of North China to-day. This conservatism especially manifests itself against any innovation in morals and religion. Hence the intense hos-

tility towards the Christian religion on the part of these same *literati*. Throughout the Chinese empire, these *literati*, and not the Buddhist and Taoist priests, have been the most violent opponents of Christianity. If anyone will take the trouble to investigate the various riots in connection with mission work which have occurred in widely separated sections of China, he will almost invariably find that these Chinese *literati* have been the chief instigators of these disturbances. They do not always show their hands. They usually stir up the lewd fellows of the baser sort to perform this menial work for them, while they stand by and urge them on to their dastardly deeds. Who, a few years ago, started the riot in Chung-King, in West China, when the Gamewells, Lewises and other missionaries with their families had their houses torn down by a mob, and who, after an imprisonment of nearly two weeks, *escaped at midnight from the Chinese yamen?* Who, time and again, have caused missionaries of the China Inland Mission to be driven by mobs out of their houses in Honan and Hunan? Who, in the latest instance of the kind, pulled that Baptist missionary out of his house in Shantung, dragging him into the street by the hair of his head, trampling him under their feet and leaving him there almost dead? Who were the instigators of all these and scores of similar riots in all parts of China? No other answer can be given than the Chinese *literati*. Such is their hostility developed out of their intense conservatism.

Again, excessive caution is another result of their educational system. Since the influential officials have begun to investigate the history of foreign nations, they are very cautious in making changes. Their leading statesmen are well posted concerning India. They know how India, after having been seized upon by Portugal and France, has at last come, with its enormous population and prodigious wealth, into the possession of a British Queen, who lives on a little island far away on the other side of the world. They do not at all desire that a single square foot of Chinese soil shall be owned by any foreign Power. Therefore, eight years ago, on the introduction of the telegraph into China, the Chinese would only employ foreign experts from one of the smaller Powers of Europe, even Denmark, so that every foreigner engaged in the erection of the telegraph lines in China was a Dane. With reference to railroads a similar policy has been adopted. Syndicates in Great Britain, France, Germany and the United States have sent their representatives to China in order obtain grants for the construction of railroads. The urbane Chinese mandarin received them very politely, but not the slightest concession would he grant any of them. After a brief interview, they were ushered out of his presence and politely but plainly shown the way to their respective native lands.

China's enlightened statesmen want railroads, but only on the condition that China shall control them. She may employ foreign engineers and mechanics, but the railroad must be under her exclusive control. Such is their great caution, which, in some respects, rather deserves commendation than condemnation.

Notwithstanding this conceit, conservatism, and caution, the shriek of the locomotive and the glare of the electric light are causing these Chinese Rip Van Winkles to wake up from the slumber of centuries. Within three years modern science, mathematics, history and kindred studies have been placed upon the list of examinations. In the autumnal examinations of 1888 in Peking, a further advance was made. "For the first time in this examination a large premium was placed upon a knowledge of mathematics and Western sciences. Previous to the time for entering the lists, proclamations were posted in the

gates, announcing that this much-sought-for honor would be bestowed upon *five per cent.* of those who showed proficiency in these studies; whereas in the case of students from the province at large, who, after the order of the old regimé, submitted to examinations in the classics only, but *one per cent.* would receive the degree."

Since the iniquitious Opium War of 1841-42, China, perceiving the superiority of Western science, has established arsenals and technical schools for military and naval tactics, medicine, telegraphy, and other Western sciences at Foochow, Shanghai, Nanking, and Tientsin, as well as the Imperial College, Tung Wen Kuan, at Peking, where some 100 Chinese students are prepared to act as interpreters and consuls, under the efficient leadership of that eminent American sinologue, Rev. W. A. P. Martin, D.D., LL.D. All of the Governmental institutions are secular, the Bible and Christianity being rigorously excluded from the course of instruction.

Robert Morrison, the far-sighted and clear-headed pioneer of Protestant missions in China, inaugurated both educational and medical work, as able auxiliaries in evangelizing that empire. In the light of recent events the wisdom of his planning is most manifest. For thorough mission-work, there should be an indissoluble union of body, mind and heart. Christianity must have possession of the whole man.

Dr. Morrison, *clearly seeing this, established both educational and medical auxiliaries for Chinese evangelization many years before the Opium War.* Also, antedating that epoch, there was organized in his honor "The Morrison Educational Society," with Dr. S. R. Brown as first instructor. If Dr. Wang, Hon. Yung Wing and Tong King Sing were the only pupils, the work of that society was surely not in vain. Dr. Wang was a graduate at Edinburgh and ranked high as a physician at Canton; Hon. Yung Wing was the originator of the Chinese Educational Commission to the United States. Their headquarters were at Hartford, Conn., but these Chinese students, after a few years of study in New England, were summarily recalled to China. Now they are filling influential positions in the Chinese army and navy, in the telegraph offices, in the medical profession and in foreign consulates and embassies. Tong King Sing is president of the China Merchant Steamship Company, and the leading director, with Viceroy Li Hung Chang, in the newly constructed railroad from the Kai-Ping coal mines to Tientsin—about eighty miles in length. These are some of the results of the "Morrison Educational Society," organized before conservative China began to appreciate and appropriate modern science from the West.

Since Morrison's day, Christian education in China, started by his wise foresight, has made marvellous strides. Institutions, where only the vernacular has been used in teaching Western learning, have been in successful operation on many mission fields, notably at Swatow, Tungchowfu, and Tungcho in Chihli. Other Protestant institutions of learning have combined the study of English with Chinese, as in the Christian University at Canton, in the Foochow University, in the Shanghai College and in the Peking University.

In all these Christian schools, a great door and effectual is to-day opportunely opened for the thinking classes of China. These *literati*, recruited from all grades of the Chinese population, have all along been our most bitter opponents. Since the recent radical departure of the Government in placing Western science upon the examination lists, these ambitious scholars have ascertained that Christian Anglo-Chinese schools could provide them with the

eagerly desired Western science. They have loudly knocked at these Christian halls of learning, asking admission. All available room has been quickly taken. At present, worthy applicants, willing to pay tuition and support themselves, especially at Peking, have had to be turned away, simply for lack of accommodation.

Merely secular education will never rescue China from her heathenism and atheism. Allowing to Confucianism all the moral and political excellence it deserves, there still remains "an aching void." In it exists no self-renunciating love, no forgiveness of sin, and no hope of immortality.

The negative maxim, "Whatsoever ye would not that men should do to to you, do not do them," is sometimes called the Silver Rule of Confucius, in comparison with the positive law of love, the Golden Rule of Christ. One is negative and passive; the other is positive and active. One is as the priest and Levite, who do no harm, but sympathetically pass by on the other side; the other is as the Good Samaritan, who at the sight of the suffering traveler, at once dismounts, binds up his wounds, places him upon his own beast of burden, and makes arrangements for his comfort at the inn. One is like the moonlight, silvery and clear, but cool and chilly; The other is like the genial warm sunshine, with its invigorating radiance at noon-day.

Once a disciple of Confucius came to this conservative sage and asked him concerning sin. The only consolation Confucius gave him was this: "He who sins against heaven has no one to whom he can pray." At another time a disciple of his inquired concerning the future life. Confucius replied, "If we know not the present life how can we know the future life?" Honest words, frankly spoken! No man, however wise in this world's wisdom, can, unaided by divine revelation, describe with certainty the life beyond the grave. Philosophers of all nations may surmise and speculate, but, as Gibbon candidly stated in his famous fifteenth chapter, "It was still necessary that the doctrine of life and immortality, which had been dictated by nature, approved by reason, and received by superstition, should obtain the sanction of divine truth from the authority and example of Christ."

Clearly appreciating the present educational crisis of missions in China, contrasting the intense hostility to Christian education in Turkey, and remembering Christ's farewell command, "Go, teach!" the faithful Protestant missionary in China to-day gladly employs Christian education as the right arm for evangelizing China's millions.

The Evolution of a Missionary Society.

BY REV. JAMES MUDGE.

It has for some time seemed to me that since the International Missionary Union was also, in the most emphatic sense, interdenominational, it would be highly fitting that there be presented at its annual meetings a series of papers setting forth somewhat in detail the internal organization of the various societies, together with the changes, if any, that have taken place since their formation. Such a series would be especially timely just now in view of the fact that the oldest American society is casting about for the wisest method of so modifying her constitution as to bring herself more fully *en rapport* with her constituency. By way of a beginning in this direction, and as affording in a compact compass information not easily accessible to all, I present the following sketch of the manner in which the missionary society of the Methodist Episcopal Church has reached its present position.

It has undergone what may not inaptly, perhaps, be styled a process of evolution. Like Methodism itself it has gradually developed, adapting

itself to circumstances and undergoing a variety of changes, passing on from point to point as Providence appeared to direct and the wisdom of experience to dictate. It has not probably yet attained in all respects perfection's height, but in most particulars it affords an admirable example of close approximation to the ideal.

Previous to 1872 its membership, as in so many other societies even at the present day, rested on a purely financial basis. The society up to that time consisted exclusively of life members, made such by the payment of twenty dollars. No others belonged. Twenty-five of these members constituted a quorum for the transaction of business. And at the annual meeting, of such members as might choose to come together in the city of New York on the third Monday of November, there was chosen the full board of managers in whom was vested the entire disposition of the affairs and property of the society. Rather a loose arrangement it would seem. These managers consisted of thirty-two laymen, and, after 1856, of no *more* than thirty-two ministers, although before that *all* ordained ministers, both traveling and local, who were members of the society were also members of the board. This made it, by the necessities of the case, largely a local affair, and to some extent, legally at least, independent of all church authority. Yet from the first its promoters earnestly endeavored to give it a connectional character, and partly succeeded. They groped their way steadily toward the true theory and method, dropping off one erroneous feature after another, following the leadings of the Lord, and moving forward as fast, perhaps, as the church in general was prepared to accompany them, until they came at length to the fully developed system. It is instructive and interesting to note the advances.

This missionary society was clearly the child of the New York preachers' meeting. A committee from that meeting, composed of Nathan Bangs, Freeborn Garrettson and Laban Clark, drew up its constitution, which was formally adopted at a large public gathering held in Forsyth street church, April 5, 1819, and a full set of officers was elected. The ensuing general conference sanctioned the scheme and recommended all other Methodist missionary societies, notably the one at Philadelphia, which was of older date, to become auxiliary to this at New York. But it was more than twenty years before these two societies really united. Nor was it till 1836 that the missionary society became of sufficient importance to have a resident corresponding secretary who should give his entire time to its service. Dr. Nathan Bangs was appointed. He had from the beginning, without salary or compensation of any kind, conducted almost all its business, writing every annual report but one, and holding in himself the most of its life-blood. Dr. Bangs was chosen by the general conference, as have been all subsequent corresponding secretaries, although, until the abolition of the old "society" in 1873, *it* went through the legal form of re-electing them at its regular annual meeting. From 1836 to 1844 the corresponding secretary had to be a member of the New York Conference, which was charged with his supervision.

In 1844 a very important step was taken in the direction of generalizing the management. It was in this year that the church was divided into mission districts, and there was formed from these the general missionary committee, appointed by the bishops, to whom was given a share in the control, conjointly with the board. In 1856 the clerical managers were restricted to thirty-two, and in 1872 was instituted the present arrangement, whereby the general missionary committee is composed of one representative from each of the mission districts,

now fourteen, elected by the general conference, on nomination, by the delegates of the annual conferences within each district respectively, also an equal number of persons selected by the board of managers from its own sixty-four members, together with the secretaries and treasurers of the society, and the whole Board of Bishops. This action more than any other gave the final death-blow to the old *society* idea, and made the missionary organization, as it ought to be, an integral part of the work of the whole church.

Dr. Durbin, secretary from 1850 to 1872, had already seen the importance of emphasizing this side of the movement, and in the "Disciplinary Chapter on Missions," recast by him with a large amount of new matter in 1852, he had taken pains to place at the head of all this highly significant sentence: "The support of missions is committed to the churches, congregations and societies *as such*." In other words, the cause was not to be regarded as the concern simply of such separate members of the church as might choose to bind themselves together in local auxiliaries, which at the first, and for a long while, were regarded as the principal feeders of the society, nor of such as were able and willing to contribute twenty dollars at one time, but every church member throughout the nation or the world was by the very fact of his membership pledged to contribute and co-operate according to his ability, nor did he need to be further enrolled in any distinct way to make this pledge more binding. And all the pastors were, as such special agents of the cause, charged with collecting funds for its furtherance and in every way advancing its interests.

The missionary section of the Discipline was again entirely recast in 1876, with a number of new paragraphs, of which the following stands first: "For the better prosecution of missionary work in the United States and foreign countries there shall be a missionary society, duly incorporated according to law, and having its office in the city of New York; said society being subject to such rules and regulations as the general conference may from time to time prescribe." Singular as it may seem, this was the first issue of the Discipline, fifty-six years after the society had been endorsed by the general conference, containing a direct authorization of its existence. No previous Discipline has any mention of the society, except two or three indirect references or allusions in paragraphs treating of other topics, which shows emphatically in what a very miscellaneous manner the entire legislation of the church on this subject has been thrown together, and how fragmentarily it has arrived at its present excellent condition.

The most recent emendation of the constitution, ordered by the General Conference of 1888, was in the same line with all the previous changes, and provides for the still further emphasizing of the connectional, as opposed to the local, character of the institution, by prescribing that the annual meeting of the General Committee shall be hereafter no longer confined to New York but shall be held at least three times out of four in other cities.

It would seem now that there is nothing left of the *society* or local idea beyond the mere name and the restrictions imposed by the necessity of having a charter from some specific State Legislature in order to hold property, as well as the necessity of having headquarters where certain matters of business can be attended to. This missionary society, still so-called for convenience sake, is now simply and solely the whole church itself acting in its corporate capacity for the establishment and support of missions. It is not an outside organization allied to the church, but distinct from it. Rather is it the right arm of

the body, holding most vital connection with every other part, receiving its full share of the life blood and contributing its full share to the welfare of the whole. The missionary society is only one of the names of the church, and every member of the latter, from the senior bishop to the youngest probationer, is also a member of the former, having some part to fill in its maintenance. The General Conference, the highest authority, the one body which speaks for the entire church the world around, elects its secretaries and treasurers and presidents, appoints its managers and general committee, revises its constitution and sovereignly regulates all its affairs. The bishops appoint all the missionaries. The general committee, meeting annually, selects the mission fields and allots the money, and the board of managers, meeting monthly, looks after the details, while the secretaries conduct the correspondence and set in motion all possible agencies for filling the treasury. So there is at last provided here an agency of marvellous completeness for the purpose in hand—a system of wheels and pullies and bands in which strength is combined with elasticity, and which moves with a smoothness and efficiency leaving little to be desired.

V.—THE MONTHLY CONCERT OF MISSIONS.

BY SECRETARY F. F. ELLINWOOD, D.D.

The Situation in Japan and Korea.

I.—Japan.

The statistical report of Protestant missions in Japan for the year 1889, published by Rev. Henry Loomis, agent of the American Bible Society, is full of suggestions. Its general indications of success are remarkable. Only fifteen years ago the membership of the churches were but a handful. The missionary boards scarcely took the pains to publish any statistics. It was the day of small things.

It is almost startling, therefore, to find now a total membership in the Protestant mission churches of 31,181, with 274 organized churches, 153 of which are wholly and 151 partially self-supporting. There are 135 ordained native ministers and 409 unordained preachers and helpers. There are 350 Sabbath schools with 21,597 pupils, and 17 theological schools with 275 students. The contributions of the churches during the year 1889 amounted to $53,503.13. The number of missionary organizations represented in this work is 29, and the number of foreign missionaries is—of men, 200; of unmarried female missionaries, 171; with a total, including wives, of 527.

Such is the force now engaged and the result shown is the work of two decades—the average force for that time having been small. But that which may be tabulated in figures is but a small part of what has been accomplished in Japan. The beginnings which have been made point to broader future results. Everything in such a work is of the nature of seeds. Forces are set in motion which will continue to act for generations. What if foreigners should now be wholly excluded, as were the Portuguese missionaries two centuries ago? Is Christianity planted and rooted so firmly that it would survive and prosper if the Japanese churches were left to themselves? Judging from the history of Protestant missions in Tahite and Madagascar, we may safely conclude that the work accomplished in Japan is a permanent and enduring power in the land. And it is from this point of view that we may perhaps gain the strongest impression of the value of the work of twenty-five years. Over against the work of less than a generation, there must be set down to the credit side the endless development and the immeasurable fruitage of many generations to come.

Of course missionary influence cannot claim all that has been done in

the transformation of Japan. Commerce has done much, and the government and people have until now seemed almost eager to learn the ways of our Western civilization, including education. But the missionary work has contributed that best of all elements, the ethical and the domestic. It has changed especially the whole status and outlook of Japanese womanhood, and that includes also the outlook of the future state.

But there is another lesson which the statistics of Mr. Loomis present. There has been evidently some reaction. There has not been as large a growth in 1889 as in other recent years. We were prepared for this, for all sources of information have revealed the fact of political jealousy connected with the question of the revision of treaties. There has sprung up a party which is opposed to foreigners and foreign influence. It embraces many of the young and vigorous elements of Japanese society. There has in consequence been less readiness to listen to the gospel, and the religious movement generally has felt the influence. Missionaries are consequently filled with no little anxiety, though generally they are hoping that the reaction is only temporary.

It is a fitting opportunity, now that the work has slackened speed, to review the whole situation. What is the religious condition of Japan today? What remaining strength have the old faiths? Are they likely to abide, or will the future conflict lie between Christianity and some new form of belief or unbelief? Really there are four religions still contending for supremacy — Sintoism, Buddhism, Confucianism and Christianity, to say nothing of those new types of thought which are the result of conflict or compromise, and which generally savor of general dissent and negation.

SINTOISM.

A moment's consideration of the old faiths and their present status is in place here as we contemplate the general situation. It has been too common, though on slight grounds, to consider Sintoism* as dead and out of the question. But intelligent Japanese, even some of those most friendly to Christian progress, look upon Sintoism as constituting a greater obstacle to Christianity than Buddhism, though its influence is less conspicuous and obstructive. Sintoism is the old national religion; it is a development of that nature worship which has been so common in the early experience of many races.

Sintoism recognizes one Supreme God, who is unknown to men, but from whom all things have sprung. From him eight subordinate divinities emanated, of whom the most important were *Isename* and *Isenangi*, male and female, the progenitors of mankind.

These related deities, standing on the ramparts of heaven, reached down to earth with a long spear and stirred the depths of the ocean, and as they withdrew the spear there dripped from its point a peculiar substance from which grew the islands of Japan, and which had in it "the prophecy and potency of all life," animal and vegetable. It was Huxley's protoplasm turned to practical account. From the two deities sprang a beautiful daughter, the goddess of the sun, and she became the mother of the Mikados.

It is claimed that there has never been a break in this royal and divine succession, and that for 2600 years it can be clearly traced. Many important results have sprung from this sun myth. It has conduced greatly to the loyalty of the Japanese toward their sovereign. Only in three unsuccessful instances have attempts ever been made to dethrone a Mikado, though changes in the dynasties of the Shoguns, or temporal rulers, have

* Some writers use the simple term Sintoo, but Sintoism is employed by some native writers.

been frequent enough. The myth of the sun goddess has also had a generally favorable influence on the condition of women. The chief deity of Sintoists is a female. The most gorgeous temple in Japan is the Sinto temple, reared to the sun goddess in the Province of Ise. She is regarded as the giver of all life in nature, and therefore the goddess of spring and of harvests. In the springtime festivals and processions are instituted in her honor.

Of the long succession of sovereigns nine have been women. Naturally, therefore, the female sex escapes the degrading estimate which obtains in most Asiatic countries. Women are not secluded as in China or India, and there is in Japan something which approximates to our ideas at home.

A religion which is so strangely naturalistic might be expected to be weak on its ethical side. It is not a creed of strong moral power. There is less of "thou shalt" and "thou shalt not" than in most faiths. The sexual relations, especially among the rural populations, are lax and the protest of conscience is feeble. Yet in the common ethics of life in all that concerns mutual rights, Sintoism presents a better record than many systems of more rigid law. It is always the sin that breaks over a strong moral code that becomes the most heinous. Sintoism has no positively corrupting doctrines or ceremonies like those of Hinduism or the old Baal worship. It has no vile and demoralizing promises like that of the Mohammedan's heaven. It has no legends of vicious conduct in its gods as have most heathen systems, ancient and modern.

BUDDHISM.

Buddhism entered Japan about 552 A. D., and from that time interesting changes occurred mutually between it and the Japanese faith. The two systems were alike in dispensing with a Creator. Sintoism, as well as its new neighbor, considered the universe as eternal, subject only to development by natural growth or by generation. Though the Japanese, unlike the Indian faith, recognized the existence of a supreme deity from whom the two divine progenitors emanated, yet it made no practical account of him. He was never worshipped.

The two systems appear to have exercised a degree of mutual toleration, and both admitted the claims of Confucianism, which in Japan, as in China and Korea, became largely the faith or cult of the intellectual classes. The favorite illustration by which this tolerant spirit was expressed ran thus: There are many paths which lead to the top of Fusyama, each approaching from a different side, but when they reach the summit, they all alike command a view of the world.

In some respects Sintoism and Buddhism rendered to each other a mutual service. The former, like other systems of sun worship, developed a great aversion to death and corruption. As with the followers of Zoroaster, so with all Sintoists, the contact of the dead was considered polluting. And there was but slight attention given to the hereafter.

Buddhism, on the other hand, magnified the issues of the future. It was more sombre in spirit and looked upon death as only a transition to other forms of life. But on the other hand Buddhism held an awkward relation to marriage. It was essentially opposed to the reproduction of life. Its celibate priesthood were out of place at the marriage feast, while Sinto priests, themselves fathers of families, were in full sympathy with it.

For a thousand years, therefore, marriages were under the direction of Sinto priests, while the Buddhist bonzes officiated at the funerals. The arrangement was finally broken off through the jealousy of the Government. As with the Church of Rome, so with the Buddhist Sangha: the power over the dying and the dead

and the issues of the world to come was found to be a formidable factor in the State.

It must be confessed that the line of cleavage between the two systems is still very difficult to trace, as the great mass of the people are practically both Sintoists and Buddhists. The latter cult, by its stronger intellectual character, has accomplished more for education and for all the elements of an advancing civilization than the old faith. It has also introduced moral precepts of a more positive character than the simpler nature worship had ever inculcated. Modern Japan as it stood at the time of Commodore Perry's expedition was greatly indebted to Buddhism, and it owed much also to the teachings of Confucius, which with the introduction of the Chinese language had gained a strong foothold. Both of these systems are still active and aggressive in their influence, though lacking the one element of strength which Sintoism enjoys in its alliance with the Government. When the present Mikado assumed full power he proclaimed the Sinto faith as the religion of the State.

Well he might, for he had witnessed a manifestation of its power as a supporter of his throne such as few sovereigns in the world's history have known. The voluntary surrender of their power and their feudal estates by the daimios of all the provinces to one ruler could only have been brought about by that reverence which the sovereigns of Japan have so long received as the sons of the gods.

Moreover, the Sinto temples are enshrined in the pride and reverence of the people as the resting-places of the national heroes. There are no idols there, but the images of the great men of the past are legion. Buddhism has adroitly followed this example, but the images are only borrowed and seem out of place. They properly belong to Sintoism and the national system.

The Japanese Government from time to time canonizes the great men who in their lives have been public benefactors, and thenceforth they are enshrined. Every prefecture in the empire has its Sinto temple. The system seems entrenched in the national life however little of aggressiveness it may manifest as a religion.

Buddhism of the old stamp can scarcely retain its power, but it never cares to retain any particular type. It has undergone many changes in the past centuries and is ready for many more. It is the most flexible and adjustable of all systems. It is divided into twelve distinct sects as it now exists in Japan. What new attitude it will assume in the new ordeal to which the full blaze of Christian truth is subjecting it remains to be seen. German philosophy, Indian theosophy, and American Unitarianism are doing what they can to keep it in good heart against the incursion of the "Western religion" which missionaries are striving to introduce.

What, then, is the outlook? The foes of Christianity love to dwell upon what they call the small and ineffectual efforts and smaller success of our Christian propagandism, and they point in contrast to the widespread conquests of Buddhism on the same field fourteen hundred years ago. But they forget that those conquests which we have seen to have been only partial were the result of hundreds of years of slow growth. We have been at work a quarter of a century, the first decade of which showed little fruit, and yet no other such transformation ever occurred even in a century or in two centuries. The nation was never so awakened before, and it is not strange that some reaction should have occurred and some real fear lest all trace of the past should be lost.

The fact that neither the Buddhist nor the Confucian faith ever entirely won Japan after so many centuries of experiment may properly raise the

question whether even Christianity will take exclusive possession of the country. The idea that Japan or China or India will become exclusively Christian in the near future seems born rather of enthusiasm than of a careful consideration of facts and indications. No country is wholly Christian. The best are only prevailingly Christian, and such Japan will be. But until the day comes in which infidel influences from so-called Christian countries shall cease to obstruct the conversion of heathen races by positive efforts to corrupt and lead astray we can only hope for a supreme and overmastering influence of the gospel.

The Government will perhaps cling to the alliance of the Sinto faith for a time even after the light of civilization has shown the absurdity of the old myths. Buddhism will continue to find sympathy and support in the natural self-righteousness of many human hearts, and Confucianism, that proverbially self-sufficient system which has become so deeply rooted in all three of the great Mongolian races, will perhaps be slow to yield its hold, but the sceptre of the cross will bear supreme sway and will transform the country more and more.

II.—Korea.

It seems natural to associate Japan with China and still more nearly with Korea.

The Mongolian type of race renders them essentially one. Between the sprightliness and docility of the Japanese and the extreme conservatism of the Chinese the Koreans present a medium character, as their country holds a geographically intermediate position.

Korea, in its existing religious position, is unlike either China or Japan. Sintoism has never been introduced there. The Taouism of China has made but a slight impression and that in a modified form. Buddhism was successfully introduced long ago, but during the whole period of the present dynasty it has been under the ban of Governmental condemnation. It exists only by sufferance. Confucianism has fared better among the leading classes, but its influence is greatly circumscribed.

Korea, as a country, has no religion except a crude mass of superstitions—spirit-worship or nature-worship, or the usual mixture of the two. Like China and Japan, the country has had an experience with Jesuit missions and has driven them out with bloody persecutions—though a remnant of native Roman Catholic Christians has remained. The work of Protestant missions in Korea all lies within the last decade. It began on the Northwest even before the seaports were opened by treaties with Western Powers. Through the indefatigable labors of Rev. John Ross, a Scotch Presbyterian missionary at Moukden, North China, parts of the New Testament were translated into the Korean language and were borne over the border by his native helpers who proceeded southward even to Seoul, where they won a few converts.

Then followed the medical work of Dr. H. W. Allen, of the American Presbyterian Mission. He was soon followed by Dr. J. W. Heron* and Rev. H. G. Underwood, of the same mission, and by Messrs. Scranton, Appenzeller and others of the American Methodist Episcopal Mission North. Both of these missions have been greatly strengthened and are realizing an encouraging success. The Presbyterian Church of Australia established a mission a year and a half ago under the direction of Mr. and Miss Davis. They gave great promise of success, but the death of the brother and the consequent return home of the sister have left the mission in suspense. The Young Men's Christian Association of Canada is about to send two missionaries to Korea during the present season.

* Dr. Heron has recently died of dysentery.

VI.—EDITORIAL NOTES ON CURRENT TOPICS.

A general conference of all evangelical Christians is called to meet in Florence in 1891, immediately after Easter. The invitation is issued by the Italian Branch of the Evangelical Alliance, and is exceedingly tender in tone. One can realize how changed is the aspect of affairs in Italy only by a tour in this wonderful land. The people breathe freely now, with the Pope "a prisoner in the Vatican." How vast the changes since Dr. Marsh was compelled to leave his Bible outside the walls before he could himself enter the Eternal City! We remember Sig. Arrighi's saying that he should not be surprised if he yet had the privilege of inviting the Evangelical Alliance to meet in Rome, and seeing the meetings held in St. Peter's and the delegates lodged in the Vatican! Rome was thought of for the coming meeting, but abandoned on purely prudential grounds. There are now about 30 places of Protestant worship inside the city of the Popes! A. T. P.

The recent outrages at Zacatecas show that the Romish spirit of intolerance is only slumbering, and that if the Papal Church dared all the horrors of the Inquisition would be revived. Father Hecker said in the *Catholic World* that heresy should be punished, and that sins of heresy should be taken cognizance of *in* the department of *thought*. What does that mean but that to *think* differently from Rome is an offense that ought to be dealt with by law and visited with penalty? Truly we are not so far from the days of Cardinal Bellarmine who, on the basis of two texts, "Feed My sheep," and "Rise, Peter, kill and eat," argued that these two texts prove the double duty of the Church to take care of disciples and burn heretics! Why not carry such liberalism a step further, and prove that the Church should *eat* the heretics she *burns!*

A. T. P.

It is proposed that one of the editors of this REVIEW, who has been in Britain for seven months on a tour of missions among the churches, should undertake a similar campaign in this country. He has given his consent to this arrangement and the details only remain to be settled. It is probable that he will accept the invitation of the Presbyterian Board of Foreign Missions to give a series of addresses in the great centres East and West, between October and meeting of the next General Assembly. We bespeak for Dr. Pierson in this expected campaign the prayers of the readers of the REVIEW. His aim will be to put before the people the great facts which are calculated to stimulate missionary zeal and awaken personal consecration of self, substance and children to the work of spreading the good news over the wide world. We know no one better fitted for such a mission. J. M. S.

It is another significant sign of the times that in both China and Japan there should be the most prominent and promising movement toward the *union of all evangelical Christians in one body.* The contrast is significant, that in Christendom there should be such a multiplication of sects, and on the field of missions such a drawing together and tendency to eliminate denominationalism altogether from the body of believers!

—A trained teacher is wanted by the Reformed Church for Nagasaki, Japan, to take charge of the Steele Memorial School for Young Men. Here is an opportunity for some man of balanced judgment, learning, health, piety and a missionary spirit to impress himself upon a whole generation of Japanese youth. A similar man is needed in Amoy Mission, China, and neither needs to be ordained. Where are our young men who, like Micawber, are waiting for something to turn up? Here are opportunities for investment of mental

and moral capital such as no previous generation ever presented. Think what Paul would do if he had the chance which this generation supplies of expending his life for Christ and souls! Here are two nations, excelled by none in the Orient for average capacity and culture, waiting for the right man to take the rudder and guide the coming State. A. T. P.

—The *outbreaks* of *personal violence in missionary fields* of late are very significant. An attempt was made to murder Rev. D. W. Frazier, of the Presbyterian Board, in Greenville, West Africa, but baffled by the fact that he and his boys were armed. Rev. Mr. Newby, in Monsterrade County, was shot and killed for the sake of land he had bought and improved. At the same time Mr. Frazier himself bears witness that the missionary spirit has never risen to so high a flood mark!

At the same time the anti-foreign reaction in Japan is creating alarm. On April 4th two armed, masked men entered the house of Rev. T. A. Large, of the Canada Methodist Mission in Tokio, and in attempting to drive out the intruders he received deadly wounds and his wife was wounded in the face and had two fingers cut off. On the 14th of May Rev. J. Summers, of the Church of England, driving out with his wife met the carriage of the Empress Dowager of Japan. Because he did not lift his hat in salute when as yet the carriage was only approaching, an advance guard struck off his hat with the butt of his lance. The "*soshi*," the "young America" of Japanese society, followed this assault by rude and irritating conduct in their zeal to defend the honor of the royal family, and Mr. Summers has resolved to return to England. The insult seems purely gratuitous and inexcusable. Only three days later, at a game of foot ball between the pupils of two native schools, Dr. Imbrie, of the Presbyterian Mission, to avoid a roundabout walk stepped over a low hedge into the playground. This was signal for a rude assault, in which stones and even knives came into play. But for the fact that it was discovered by the assailants that he was a teacher in one of the schools his life might have been sacrificed.

Meanwhile, in Utsunomiya, the Buddhists had organized a society, supported by the money of citizens not worthy of the highest esteem, hired a theatre and employed a lecturer to abuse Christianity publicly. When a challenge to public discussion was wisely declined by the Christians about 300 men came from the theatre on Sunday evening, and not only interrupted the service of worship but broke the windows and some of the seats, and only the police prevented further violence.

All these are *significant signs.* We read of the devil as coming down, "having great wrath because he knoweth that he hath but *a short time.*" It would seem that Satan begins to tremble for the stability of his kingdom in this world. Were missions the failure some would make us think he would not trouble himself much about them. Evidently Satan does not agree with some modern critics of missions.

But more than this, we think we see a decided sign of God's providence in permitting these outrages. Missions have been in danger of being invested with a false "romance." On one hand one would suppose from the halo with which heathenism is surrounded that the "Light of Asia" is quite sufficient to illumine the world. And on the other, we fear that the necessity for the martyr spirit has in the eye of some disappeared in the rapid advances of modern civilization and culture. We have heard young men exhorted to go to these far-off lands on the ground that no *such self-denials* are now required as once were; that they would find all the comforts and luxuries of modern civilization surrounding them in these

Oriental lands! We protest, that when the *martyr spirit is quenched the missionary spirit will be found to have gone out in the same dying flame.* Perhaps the Lord sees that if missions are to have a new and great advance it must be over paths marked with blood. As persecutions have tested, sifted and purified the Church, so have the trials and risks of missionary life purged the missionary band of the chaff and dross of unconsecrated and unworthy workmen. Let us not be in fear. It would not be surprising if the devil should be permitted to work out his great wrath, and God should make that wrath to praise Him in raising the level of missionary devotion. The man or woman who is not ready to dare death for Jesus is not ready to use life for Him. The lions in the way that send Mr. Fainthearted and Mr. Halfhearted back only embolden Faithful and Christian to brave danger for the Lord. A missionary life that presents only worldly attractions and tempts worldly indulgences produces a degenerate class of missionaries. We shall have no more Morrisons, Moffats, Livingstones, Lindleys, Brainerds, Bushnells, Notts, Hunts, Williams, Hanningtons, Judsons, McAlls, when there is no more need of self-denial for Christ, for self-sacrifice is the mould of heroic souls. The Lord has not left the work or the workmen yet, and if there be any new trials and tests they will only make the product purer and more perfect.

A. T. P.

Those who think that Roman Catholic communities need no Protestant missionaries should read Rev. A. B. Mackay's letter about the *adoration of "Corpus Christi"* in Montreal! Think of compelling people not only to halt while the procession was moving but to kneel in the presence of the "host!" What is this but the idolatry, not of sun or moon—which are at least noble objects of admiration—but of a mere piece of dough! And this forcible participation in idolatrous ceremonials is found in the dominions of the greatest Protestant empire on the globe! We record our solemn belief after much observation, that, notwithstanding many precious Christian truths held by the Papal Church, it harbors and fosters idolatrous worship of the Virgin and even of the sacramental *wafer*. And where idolatry prevails, under whatever guise, the Spirit of God has never yet been present to convert and sanctify. If idols are in the courts the Shekinah is not in the temple.

A. T. P.

—Recently we attended a simple conference of believers at Niagara-on-the-Lake, where for a week a few hundred disciples who held the truth especially dear, and wished to study the Bible in company, assembled. Never have we breathed an atmosphere so full of God. In the closing three hours, on Thursday, July 17, we heard three successive addresses from Dr. W. G. Moorhead, on the "Millenial Age," from Dr. Nath. West, on "Christ in the Apocalypse," and from Dr. Brookes, of St. Louis, on the "Rewards of the Believer," which we never heard surpassed or even equalled for scriptural quality and spiritual power. During seven days we heard only the Word of God expanded, expounded and applied. No *ad captandum* speeches, no essays or orations; no attempts at drawing a crowd; not a hint of the new theology —the old-fashioned views of plenary inspiration, with every cardinal doctrine as our fathers held them, without any attempt to accommodate them to the demands of modern culture and science. It was refreshing and invigorating; it was a tonic for the soul. But the most noticeable thing about it is that when the old-fashioned Bible was so deeply reverenced and earnestly studied, the *missionary flame* burned more brightly than we have ever seen it before in such a gathering. Such a spirit of spontaneous giving was there exhibited that a few hundred people,

mostly of very moderate means, voluntarily offered more than $4,000! Year before last that same little conference gave $2,500 to Hudson Taylor for the China Inland Mission, and furnished him some 13 *missionaries besides!* All from that small company of disciples met for Bible study! Last year again about the same sum was given, unsolicited, and now again this year the voluntary offerings are nearly double those of the previous years. Never have we seen in any similar assembly a like devotion to the old Bible, a like spirit of prayer, a like spirit of missions, or a like spirit of giving. And we asked ourselves as we came away, whether a revival of the *simple faith in the Word of God*, in place of modern "Progressive Theology," "Second Probation," "Higher Criticism" and "Christian Science" might not be the key to a new zeal for missions, and a new Pentecost of prayer, and a new spirit of large and abundant self-sacrifice? The more we see of Christian life the more do we feel confident that *every step away from a full faith in the plenary inspiration of the Word of God* is a step away from the Cross of Christ and from all which that Cross represents in the believer's life of devotion to the spread of the kingdom.

A. T. P.

—We note that Rev. Dr. Gulian Lansing, of the United Presbyterian Church, after forty years of missionary life in the Valley of the Nile, is now in this land for a rest. He is the father of Professor J. G. Lansing of the New Brunswick Theological Seminary. The fires that burn in the father's heart have been kindled on the son's altar, as is evident from the fact that he is at the bottom of a special mission to the Arabs, and not only stimulates young men to devote themselves to this work but, we understand, proposes to lead the columns! The work of Dr. Lansing and his fellow-missionaries in Egypt will, in character and results, compare favorably with any other in the whole field. A. T. P.

We desire to call attention to the National Missionary Conference to be held at Indianapolis on September 3d and continue till the 9th. It is expected that there will be a large attendance, particularly of the volunteers for the work of foreign missions and of those who feel especially "interested in giving the gospel to the whole world as speedily as possible." There has been a marvellous quickening and extension of the missionary spirit in Kansas and other portions of the West during the past few months. A great many missionaries have been raised up already as the fruit of this revival. One company, as we have previously chronicled, has already gone forth to plant a new mission in the Soudan, and another company, we understand, will join the pioneer band the coming autumn. Doubtless this Conference will intensify this movement, which has taken such powerful hold of the Young Men's Christian Associations of several of the Western States in particular, and will originate and give shape to new and important developments looking to the speedy evangelization of the world. May the Holy Spirit of God baptize the Conference with a special effusion and guide all its deliberations and doings! J. M. S.

The Shanghai Conference.

"ONE THOUSAND MISSIONARIES FOR CHINA IN FIVE YEARS!"

This is a bugle-blast from the great Conference of Missionaries in China which recently closed its sessions at Shanghai. We have elsewhere given a pretty full account of its proceedings from the pens of two of its members. It was, with one exception, the largest gathering of missionaries that ever took place on the foreign field, numbering 432 members; and its whole proceedings were characterized by a spirit of harmony, enlightened wisdom, a broad and comprehensive policy, and bold and earnest

aggressiveness never excelled by a similar assembly. It was a grand opportunity, and grandly did our missionary brethren improve it. The Church may well be proud of such representatives, and thank God for the harmony, the courage and the wisdom given them.

The Conference has now spoken to the Church at home—the Church universal—and spoken in no uncertain way. Its voice is like the voice of many thunders. It met and calmly and thoughtfully and solemnly discussed, planned, prayed, resolved, and made its four-fold appeal and adjourned. It did its *duty* in a great emergency, at the flood-tide of vast opportunities — and did it nobly, grandly, in the fear of God and in faith in the churches that sent them forth.

Now the *responsibility is laid upon the churches*, whose servants and representatives they are; will they respond as the occasion demands? Will they lay to heart these masterly and burdened "Appeals" which they have sent forth and give them practical effect? We repeat here the burning words of Dr. Happer, our editorial correspondent at Canton, and make them our own :

"Let the bugle-call go forth for one thousand missionaries within five years. Let it ring in the ears of the Church. Help them to carry it to the throne of grace. Let them ponder it in their closets and around the family altar. Let the youth hear it in the schools, in the academies, in the colleges and in the universities, and in the theological seminaries: 'One thousand missionaries for China in five years.' Keep this line in your columns every month till the Church is aroused with the trumpet-call, and arouses itself to good earnest work and consecration and giving; and, above all, may God, by His Spirit, accompany this call to the hearts of those He would call to have a share in this blessed work for the Master."

A thousand missionaries for China in five years! It can be done—done easily and without neglecting any other field. Why, the China Inland Mission alone—one of the new and comparatively feeble organizations, with no visible resources—resolved, in 1888, to send out to China, within one year, 100 missionaries, and then prayed the Lord for the men and the means, and both the men and the money came forward. If that little band could send out and support 100 new missionaries to China in one year, what are 200 a year for the great British and American missionary societies represented in the Shanghai Conference? If each would do its proportion, the work could be done with infinite ease. Note that "lay" as well as ordained missionaries are called for. Surely our brethren in distant China have not sent out their loud appeals in vain. J. M. S.

"What Ought we to do for Foreign Missions?" is ably shown in a leaflet we have received from the pen of Rev. T. G. Field, district secretary of the American Baptist Missionary Union at Minneapolis. It is a plea for reorganizing the home department of the work carried on by the Union. He contends that there is a great lack of wise and efficient organization on the part of Baptists, and he finds in this fact occasion for the following statement:

"On every hand we have been, we are, outdone by Christians of other names. To look no farther, with self-reproaching gratitude behold the Moravians, and weep. Or consider the enterprise and liberality of the Church of England, or of Presbyterian or Congregational mission work. In one thing Baptist missions do proportionately greatly excel, viz., in fruitfulness of conversions. But is this ours, or is it God's gift to the obedience of the few? The four leading foreign mission societies of America spent last year over $2,500,000. Less than one-sixth of this was Baptist money. To these societies was given a report of 17,336 converts, of whom 6,093, or over one-third, were gathered into the mission churches of our Union. With what feelings must we own that

for such blessing on such service we have contributed this year but twenty-five cents a member; that in a year of the largest receipts ever known, the highest average per member, in any State, *for the general work* of the Union, is only sixty-five cents, while in the lowest it is but eight cents. Nay, there is one grand exception. California breaks the record with the splendid average of almost $2.16 per member; but this is due to a noble contribution from one individual. Twenty-five cents apiece and one ordained missionary abroad to 6,356 members at home, or, counting wives and single women, about one missionary to every 2,800 Baptists does not overstate the present practical guage of our obedience to the parting injunction of Jesus. The fact is that for several years we have made no adequate progress. We seem to be nearly at a dead-point. The most of our missions are sorely taxed to hold their own. Speedy reinforcement, requiring large increase of men and money, alone can enable them to maintain efficiency with vigor. . . . Practically, we now struggle simply to hold what our fathers acquired, save the Congo Mission, and this, too, at an hour when we, in every way, in numbers, intelligence, wealth, prosperity, are blessed as never heretofore; at an hour when "to earth's remotest bound" every nation thrown wide open to approach is threatened with the vices and atheism of the West, to add death unto death, instead of receiving the Bread of Life, and while we, with all the equipment of divine grace and modern civilization, fully know the awful need of heathenism and our ability, under God, to minister to it."

He argues that it is not "the fault of the Missionary Union, but rather the inevitable outcome of our denominational growth constricted by an inexpansive, inadequate, outgrown system of administering foreign interests."

An *over-conservative policy* is not restricted to any one society or church. We deeply regret the present tendency to start *independent* missions, but is it not in part the outcome and protest against a too narrow or rigid iron-cast policy not in harmony with the spirit and changed conditions of the times? Secretary Field's views are commanding attention in his own church, and they may do good in other mission circles. J. M. S.

As to the prize offers of premiums for articles on *Prayer in connection with missions*, the editors would further say that they have not thought it necessary to say that they will not consider themselves obligated to award any premiums if there *shall not be a sufficient number of competing and satisfactory articles* to make such award justifiable and practicable. In such case all that we engage to do is to return all such essays as cannot be made of use. And, secondly, the articles should *cover ground not already covered* by articles which have appeared in these columns. One letter which we have received from a proposing competitor asks one of the editors to furnish certain details of fact, which have already been published in the REVIEW. Of course we shall insist that the instances given shall be culled by the writers from material found outside our own pages.

A. T. P.
J. M. S.

VII.—ORGANIZED MISSIONARY WORK AND STATISTICS.

Reformed Presbyterian (Covenanter) Church in the United States.

Secretary: REV. R. M. SOMMERVILLE, D.D., 126 West 45th Street, New York.

REPORT FOR YEAR ENDING APRIL 30, 1890.

Receipts.

From congregations	$7,858 27
" Sabbath-schools and missionary societies	2,804 07
" Individuals and bequests	4,079 71
From Contributions to missions	3,400 00
" Synod's trustees	1,320 84
Total	$18,462 89

Expenditures.

Balance from last account	$01,014 86
For the missions	16,042 27
Total	$17,057 13
Balance to new account	1,405 76
Total	$18,462 89

There are no home expenses, all the funds being directly used on the field.

STATISTICS.

3 missions (Latakiyeh, Larsees, Cyprus); missionaries, ordained, 4; lay, 1; missionaries' wives, 4; other ladies, 4; native ordained ministers, 4; other helpers, 34; stations and out-stations, 8; organized churches, 3; total number of preaching-places, 11; communicants, 190; added during the year, 12; schools, 25; pupils, 730. Amount contributed by native churches, $33.91.

Board of Foreign Missions of the Presbyterian Church (North).

The Secretaries: 53 Fifth Avenue, New York, N. Y.

REPORT FOR THE YEAR ENDING MAY 1, 1890.

Receipts.

From Churches	$291,719 86	
" Woman's Bo'rds	280,285 51	
" Sunday-schools.	36,062 56	
" Legacies	112,877 68	
" Individuals and miscellaneous sources	73,120 83	
		$794,066 44
Balance to New Account:		
Amount withheld on acc't of changes in fiscal years in various missions	$50,000 00	
Amount in hand of Mission Treasurer called in	48,326 25	
Deficit carried forward	60,275 93	
		$158,602 18
Total		$952,668 62

Expenditures.

Balance (Deficit) May 1, 1889		$44,696 62
Appropriations for year ending May 1, 1890:		
Africa	$31,155 02	
China, Japan and Korea	248,576 00	
India, Siam and Laos	181,723 26	
Persia	76,872 89	
Syria	60,733 64	
Guatemala and Mexico	92,314 00	
South America	117,180 88	
Papal Europe	2,690 00	
		811,245 69
Chinese and Indians in United States		43,061 84
Special		1,724 47
Home Department		52,000 00
Total		$952,668 62

STATISTICS.

	Missions.	Stations.	Missionaries: Ordained.	Missionaries: Female.	Missionaries: Lay.	Native: Ord. & licen	Native: Other.	Churches.	Communicants	Added.	Schools.	Scholars.	Theo. Students	Sabbath-school Scholars.	Contributions from Native Churches.
Africa	2	17	9	10	9	9	24	17	1,398	156	18	579	8	1,312	$ 504
China	4	13	48	68	12	61	226	45	4,084	446	124	2,687	6	2,969	2,809
Japan	1	5	21	47	3	43	...	34	4,977	672	15	1,409	17	.....	6,750
Korea	1	1	3	5	2	..	...	...	104	39	..	.....	...	.....	.....
India	3	19	37	71	4	33	174	4(?)	1,093	81	14	8,016	...	4,590	82
Siam and Laos	2	5	13	21	4	6	33	12	1,114	171	21	641	14	676	304
Persia	2	6	14	35	5	89	170	27	2,269	141	147	3,069	18	5,210	2,200
Syria	1	5	14	24	1	39	162	20	1,619	98	142	5,853	7	4,966	7,767
Guatemala	1	1	2	4	....	...	1	1	4	.....	1	38	2	50	15
Mexico	1	5	7	11	....	50	53	90	5,165	388	42	1,358	15	1,795	3,627
South America	3	15	22	25	1	15	69	46	2,993	324	22	1,263	5	947	13,602
Total Foreign Lands	21	92	190	321	41	345	912	297	24,820	2,516	546	24,913	92	22,515	$37,660
Indian Tribes	3	6	5	8	...	14	21	20	1,630	198	10	320	9	703	2,986
Chinese & Japanese in U. S.	1	3	4	7	....	...	10	4	344	39	27	1,115	5	717	3,711
Total	25	101	199	336	41	359	943	320	26,794	2,753	583	26,348	106	23,935	$44,357

Board of Foreign Missions of the Presbyterian Church (South) in the United States.

Secretary: Rev. M. H. HOUSTON, D.D., Nashville, Tenn.

REPORT FOR YEAR ENDING APRIL 1, 1890.

Receipts.

Balance on Hand	$ 7,229 29
From Churches	47,459 63
Sabbath-schools	10,290 00
Missionary Societies	25,422 03
Legacies	1,934 59
Individuals and Miscellaneous	10,948 39
Total	$103,283 93

Expenditures.

Three Brazil Missions	$ 37,433 01
China Missions	17,928 82
Japan "	13,132 44
Greek "	2,722 65
Italian "	1,206 25
Indian "	6,550 00
Mexican "	7,863 71
Total for Missions	$ 86,836 92
General Expenses	7,989 42
Balance on Hand	8,457 59
Total	$103,283 93

STATISTICS.

	Stations and Out-Stations.	Missionaries, Male.	Missionaries, Female.	Native Ministers, Ordained.	Native Other Helpers.	Communicants.	Communicants Added.	Pupils in Sunday-schools.	Pupils in Day-schools.	Contributed by Native Churches.
Brazil...	30	10	10	5	10	601	100	224	165	$3,040
China ..	7	10	11	..	10	82	4	240	248	92
Japan ..	12	7	8	5	2	567	206	200	100	600
Greece .	4	1	1	1	1	28	11	15	...	130
Italy ...	1	..	2	..	..	.....	.....	.....	40	.....
Mexico .	44	2	4	8	3	400	43	250	150	875
Total Foreign.	98	30	36	19	26	1,678	364	929	703	$4,737
Indians in Ind. Territ'y (U. S.).	37	3	3	5	6	625	27	300	60	1,200
Total .	135	33	39	24	32	2,303	391	1,229	763	$6,437

The work among the Indians will probably be handed over to the Home Missionary Society during the current year, the Foreign Missionary Committee continuing to contribute somewhat towards its support for a term of years.

Presbyterian Church of England.

Secretary: JOHN BELL, 13 Fenchurch Avenue, London, E. C., England.

REPORT FOR YEAR ENDING DEC. 31, 1889.

Receipts.

Balance from last account.....	£498	12	11
Congregational contributions....	6,497	2	6
Edinburgh Committee	2,740	0	0
Legacies.	1,454	15	3
Juvenile fund.....	1,785	3	8
Students' Missionary Society....	348	6	6
Donations, etc.....	1,710	2	6
Balance overdrawn.....	2,036	4	0
Total.....	£17,070	7	4

Expenditures.

General mission charges.....	£15,767	1	11
Home charges	848	17	6
Interest and amounts drawn on account	454	7	11
Total.....	£17,070	7	4

The total missionary income should include £2,603 15s 6d from the Woman's Association making (exclusive of the balances) £17,139 5s 11d.

Adding also the expenditures of the Woman's Association, £2,700 3s 3d, the total expenditure is £19,770 10s 7d.

STATISTICS.

Missions, 6; ordained missionaries, 20; lay, 13 (of whom 10 medical); missionaries' wives, 21; other ladies, 16; native ordained ministers (entirely supported by their own congregations), 8; other helpers—evangelists, 108; organized churches, 43; other preaching places, 87; stations and out-stations, 130; communicants, 3,602; added during the year, 222; colleges and theological seminaries, 4; pupils, 41. Of other schools no accurate statistics are available.

Reformed (Dutch) Church in America.

Secretary: REV. H. N. COBB, D.D., 26 Reade Street, New York.

REPORT FOR YEAR ENDING APRIL 30, 1890.

Receipts.

Balance from last account			$971 69
From churches.....	$54,762 28		
" Sunday-schools, etc.	12,385 10		
" Legacies	8,965 64		
" Individuals.....	25,995 28		
" Miscellaneous.....	14,981 84		
			117,090 14
Total			$118,061 83

Expenditures.

India: Arcot Mission.....			$30,013 27
China: Amoy Mission			21,008 46
Japan: North and South Missions..			49,209 74
General mission expenses.....			$100,231 47
Arcot Seminary Fund.....			105 00
Home expenses.....			6,276 75
Interest and loans (balance).....			9,422 03
Balance to new account.....			2,026 58
Total			$118,061 83

STATISTICS.

	Total	India.	China	Japan .....
Stations.	15	8	3	4
Out-Stations and Preaching Places	141	98	23	20
Missionaries. Ordained.	23	8	6	9
Missionaries. Female.	34	9	9	16
Missionaries. Lay.	4	1	1	2
Natives. Ordained.	30	4	8	18
Natives. Other Helpers.	283	246	20	17
Churches.	51	29	8	14
Communicants.	5,396	2,784	856	1,696
Added.	552	449	35	68
Seminaries.	13	4	3	6
Students.	601	259	88	254
Theological Students.	41	20	9	12
Day Schools.	113	.....	8	105
Scholars.	3,442	.....	122	3,320
Hospitals.	2	.....	1	1
Patients Treated.	4,033	.....	2,516	1,517
Contributions from Native Churches.	$8,003	4,818	2,535	$ 650

VIII.—PROGRESS OF MISSIONS: MONTHLY BULLETIN.

Africa.—The Work in Abyssinia. The strong position Italy now occupies at Massaua on the Red Sea, its military strength, its alliance with King Menelek, its rising colony at Assab—all inspire the hope that Abyssinia and the Galla country may be speedily opened up to the gospel. The past labors of the C. M. S., since 1830, in these regions are well known. Gobat, Krapf, Isenberg were among its faithful agents; these were, however, gradually driven out through religious intrigue and the violence of King Theodore. There remain, however, valuable translations, such as those in the Amharic, Tigre and Galla tongues; the last the laborious work of Dr. Krapf. There are still, also, fragments of missions among the Falashas, in the Shoa country, and there is the Swedish Mission at Massaua, etc., which General Gordon so generously supported. The Church of Rome is availing itself of the opportunity. It is said that Russia also is to establish a consulate and to send a mission. It is to be hoped that evangelical missions will not be slow to avail themselves of this open door.

—**In response to a telegram** from Mr. Douglas Hooper of Eastern Africa, received on a Monday in London and announced that evening in Exeter Hall, no less than nine volunteers presented themselves in thirty-six hours for work in that difficult field. Four men were selected, and by the following Saturday evening actually started on their journey *via* Marseilles. "This," says the *Indian Witness*, "is a good answer to the charge that mission interest is dying out."

—**A Steamer for Victoria Nyanza.** The enthusiasm in England has led to the raising of a "Stanley Fund," and Mr. Stanley himself has made the suggestion as to its disposal—that it be devoted to the placing of a steamer on Victoria Nyanza. This lake is as large as the whole of Scotland, and he states that a steamer upon it would be of immense service, both for the use of the missionaries and as a civilizing factor. He proposes that it should be handed over either to the Church Missionary Society or to the Imperial British East African Company.—*Missionary Herald.*

—**The Gaza Country.** *L'Afrique* reports that a Portuguese expedition has been sent to the Gaza country, the region to which, as we have recently reported, Gungunyana, the son of Umzila, has removed with all his people. This expedition is intended, by an effective occupation, to enforce the claims of Portugal as the protectorate of Gazaland. A more recent report by way of Lisbon, June 11, states that Gungunyana has joined the chief Bilene, and, with a force of 50,000 men and women, has beaten Bifoana, the leading chieftain of in Portuguese territory. Other chiefs are renouncing their allegiance to Portugal and are joining Gungunyana.

—**The report of the Mackenzie Memorial** Mission to Zululand and the tribes towards the Zambesi river begins with mourning the loss of its head, the late Dr. D. Mackenzie, Bishop of Zululand. The mission consists (in addition to the Bishop) of 13 clergymen (two of them natives) and 22 lay helpers. The total income from free contributions received during the year was a little over £1,200.

—**King Mwanga**, of Uganda, Central Africa, who has been twice dethroned and driven out of the country, has returned and is again at the head of the kingdom. In a letter written to Cardinal Lavigerie he asks that priests be sent to teach the religion of Christ in all the country of Uganda.

—**The reports of the suffering** from famine in the Soudan are appalling. The greatest sufferers are the widows and children of the men who have been killed during the many conflicts which have raged in the interior. Reports from Suakin are that not only all sorts of animals are eaten, but that cannibalism has actually commenced. An appeal has been made in England for these starving Soudanese.

—**The number of missionary stations** in Africa now exceeds 500. There are 400,000 converts and the number is increasing at the rate of about 25,000 a year. Within five years more than 200 natives have suffered martyrdom for their faith.

—**Rev. A. R. Tucker** was consecrated Bishop for Eastern Equatorial Africa on April 21, and left for Africa the same day. He has charge of the missions of the English Church Missionary Society in East Africa. A telegram to the London *Times* says that his party are to start for the Nyanza the first week in July with Mr. Stokes' caravan.

China.—A Revival.—A great and mighty door has been opened lately for the gospel in the Shantung Province, China. A revival wave is passing over that section of the country. The Rev. Robert M. Mateer, one of the laborers in that province, has been so distressed by the great hunger of the people for the gospel and the small number to feed them that he has taken upon himself the support of ten native preachers ($50 a year each), three girls' schools ($175 each), and one boys' school ($300). He wrote to the pastor of Tabor Presbyterian Church, Philadelphia, Rev. Willis B. Skillman, stating the above facts and asking for a helping hand. The pastor laid the matter before his Bible-class, composed of 35 young men, and the class made the hearty response of $50, which means the support of a native pastor for a year. The same matter was brought to the attention of

the Young Men's Prayer Meeting of the church, numbering 125 members. The boys' generous response was over $60, which will support another native pastor for a year and the education for one year of a boy in the boys' school. The matter was also laid before the congregation. No collection was taken but simply the statement made. The response was over $50. Cannot some other pastor be the means of blessing his people by asking them to help in this great work of Christ?

—**Shanghai Union Conference.**—A Conference on Union, composed of representatives of seven Presbyterian churches laboring in China, met at Shanghai, May 15th. On account of the diversity of language and the difficulties of travel the representatives of two of the churches deemed organic union impossible. At a later meeting it was decided to take steps to form an organic union between the five other churches, and any others who may wish to join the union. A plan of union similar to the one used by the churches in India was adopted. A constitution is to be formed for the Presbyterian churches in China based upon those of the churches in Europe and America. Its doctrinal basis is to be "The Apostles' Creed," the "Nicene Creed," and the "Westminster Confession and Catechisms." The Presbyteries are to be composed of the missionaries, the pastors and the churches occupying the same territory. These Presbyteries are to constitute one Synod, meeting once in five years. The uniting bodies are the Presbyterian Church (North), U. S. A.; the Presbyterian Church (South), U. S. A.; the United Presbyterian of Scotland, the Irish Presbyterian, and the Canadian Presbyterian churches. The two declining to unite are the English Presbyterian and the Reformed Dutch churches. The summary of statistics given at the Conference shows, Foreign missionaries, 1,295; native helpers, 1,649; churches, 520; communicants, 37,287; pupils in schools, 16,916; contributions by native Christians, $36,834.

India.—"Our work in North India continues to prosper. Brother Bare writes that no less than 2,364 persons have been baptized in the Rohilkhund district since the annual statistics were made up at the close of last October. This covers a space of five months. Add to these 400 baptisms in connection with Dr. Parker's evangelistic work, and 300 by Brother Osborne and others in the Ruski district, and we have a total of more than 3,000. This surpasses the sanguine expectations with which we began the year, and our brethren are very naturally filled with joy and hope."—*Bishop Thoburn.*

—**Bishop Thoburn on India.**—At Northfield, Mass., in Mr. Moody's College Conference on Missions, July 3d, Bishop Thoburn, of the Methodist Episcopal Church, just returned from India spoke. He has been in India 31 years and has come home to raise $15,000 for a printing plant in Calcutta. After describing the country, with its population of 310,000,000, he took up the culture and religion of the people. Said he: "Calcutta has a student population of 15,000, and its college men are peers of their American brethren. From this cultivated class you can descend until you find whole villages where no person can read a word of any language. To these degraded classes the missionaries go or send native preachers who teach the alphabet by marking in the sand with their fingers. With this beginning they teach them to read the Bible."

Cannibals the Bishop does not regard as the lowest class of men. He has seen men worse than cannibals in New York and London. In speaking of the work of the Young Men's Christian Association in Calcutta, he said that its representatives are undenominational and he wished them to remain so. When he said that $30 would support one of the lowest class of missions, for which he had men trained, Mr. Moody said that he wanted one of those missions and would contribute $30 for that purpose. About twenty minutes was given up to receiving similar offers. College after college responded. The Virginia delegation and the University of Virginia each subscribed for a mission. "We think more of Virginia now than we did in '61," said Mr. Moody, and the applause stopped the contributions for a short time. Princeton, the University of Pennsylvania, Harvard, Yale, and Johns-Hopkins were among the twenty or thirty institutions which will share in this new phase of mission work in India.

—**A meeting was held** in Exeter Hall, on May 2, to establish a London Auxiliary of the Mission to Lepers in India. The secretary reported that there are about 500,000 lepers in India. The society utilizes existing agencies as much as possible. Addresses were given by Mr. T. A. Denny and Rev. F. E. Wigram.

Italy.—The Waldensian Church of Italy, which has recently celebrated its two hundredth anniversary of the return of the exiled Vaudois, gives evidence of continued life and vigor. It reports 44 churches, 38 pastors, 27 evangelists, including colporteurs, 6 Bible readers, 4,074 communicants and 469 catechumens.

Japan.—Murder of a Missionary. It was at first feared that the recent assassination of Rev. T. A. Large, of the Canadian Methodist Mission in Tokio, Japan, indicated a reaction in the popular feeling about missionaries, and resulted from hatred to the foreign religious teacher. But the sad event proves to have been the crime of robbers, who entered the missionary's bedroom to find the key of his safe, in which a considerable sum of money happened to be deposited. Roused suddenly from his sleep, and wholly unarmed, Mr. Large bravely expelled the masked intruders,

but was meantime so cut and gashed by their sharp Japanese swords that he fell dead at the feet of his wife, who had also been wounded in the struggle. Earnest sympathy has been universally expressed with the widow by all the organs of the press, and universal indignation is felt against the cowardly criminals, who, if they can be captured, will be severely punished.—*Missionary Herald.*

—**The native churches** under the care of the American Board's missionaries in Japan, says the *Congregationalist*, organized half a dozen years ago a home missionary society. It has flourished so well that the demands of the work now justify the appointment of a paid president, who will devote all his time to establishing new churches and strengthening those already existing.

Korea.—In regard to the progress in missionary work, Dr. Underwood, of the Presbyterian Mission, writes to the *Occident:* "In the Presbyterian Church at the end of the first year our first convert had not been seen. We had come to sow seed, and had hardly dared expect to see fruits so soon. Japan had to wait six or seven years for the first results. In July of the second year, however, the Lord permitted us to see the first convert baptized. At the end of the third year our numbers were about twenty. Steadily they increased, their interest grew, the members were zealous, and at the close of the next year there was a revival, and before the year ended the little band was almost sixty. Another year of steady progress was granted to us, and to-day the company numbers over a hundred baptized Christians, besides over half as many more who have applied for baptism and profess themselves Christians, but have been urged to acquaint themselves more fully with God's Word."

Palestine.—Bishop Blythe of Jerusalem says there are now in Palestine double the number of Jews that returned from the Babylonish captivity, and that the "latter rains" which had been withheld since the times of the exile, had been granted again during the last two years,.

Russia.—Persecution of the Jews.—London, July 30.—The *Times* says: "The Russian Government has ordered the application of the edicts of 1882 against the Jews. These edicts have hitherto been held in abeyance. According to these, Jews must henceforth reside in certain towns only. None will be permitted to own land or hire it for agricultural purposes. The order includes within its scope towns and hundreds of villages that have large Jewish populations. No Jew will be allowed to hold shares in or work mines. The law limiting the residence of Jews to sixteen provinces will be enforced. No Hebrew will be allowed to enter the army, to practice medicine or law, to be an engineer, or to enter any of the other professions. They will also be debarred from posts under the Government. The enforcement of the edicts will result in the expulsion of over one million Jews from the country."

Sweden.—The Annual Convention of the Swedish Fatherland Mission Society was recently held in the Blasieholm Church, Stockholm; 245 clerical and 216 lay delegates were present. The branch societies have, during the year, increased from 107 to 116; 18 traveling missionaries and 137 colporteurs are employed. 762,000 copies of the Bible and other devotional books were printed, and somewhat more than that number sold and distributed. Since its organization the society has published 22,700,280 copies of various religious books. The net profits of the publishing house for the year are 11,890 crowns. 35 missionaries are laboring in Eastern Africa, and 35 in India. The expenditures for foreign missions were 193,525 crowns. The balance remaining in the foreign mission treasury is 105,232 crowns. The home mission fund shows a balance of 36,666 crowns.

Miscellaneous.—A special committee of the English Wesleyan Missionary Society has investigated and reported upon certain charges published in the *Methodist Times* respecting the alleged extravagance of Wesleyan missionaries in India. The substance of the report of the committee is that the Wesleyan missionaries in India do not live in luxury, that their stipends are not excessive compared with those that are given to Wesleyan ministers in England, and that the attendance of the missionaries at the levees of the Viceroy does not involve pecuniary expense nor hinder their work among the native population. The committee find that the charges—that the missionaries live in such a manner and in such places as to alienate them from the natives—are not sustained. The result is a complete exoneration of the missionaries.

—Up to July 15 the number of appointments for missionary service in connection with the American Board, since the last annual meeting, was just sixty, 22 of them men and 38 women.

—The statistics of the Christian Endeavor Societies, as presented at the International Convention at St. Louis, shows clearly the great advance this society has made. These societies exist in every English-speaking land in the world, the total number being 11,013, with a membership of 660,000—a gain of 3,341 societies and 185,000 members in eleven months.

—Arabic tracts for Mohammedan readers. At the request of General Haig the Committee of the Religious Tract Society (London) have published a series of Arabic tracts, setting forth, in progressive order, the main doctrines of scripture, and leading up to that of the Atonement of the Lord Jesus Christ.

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